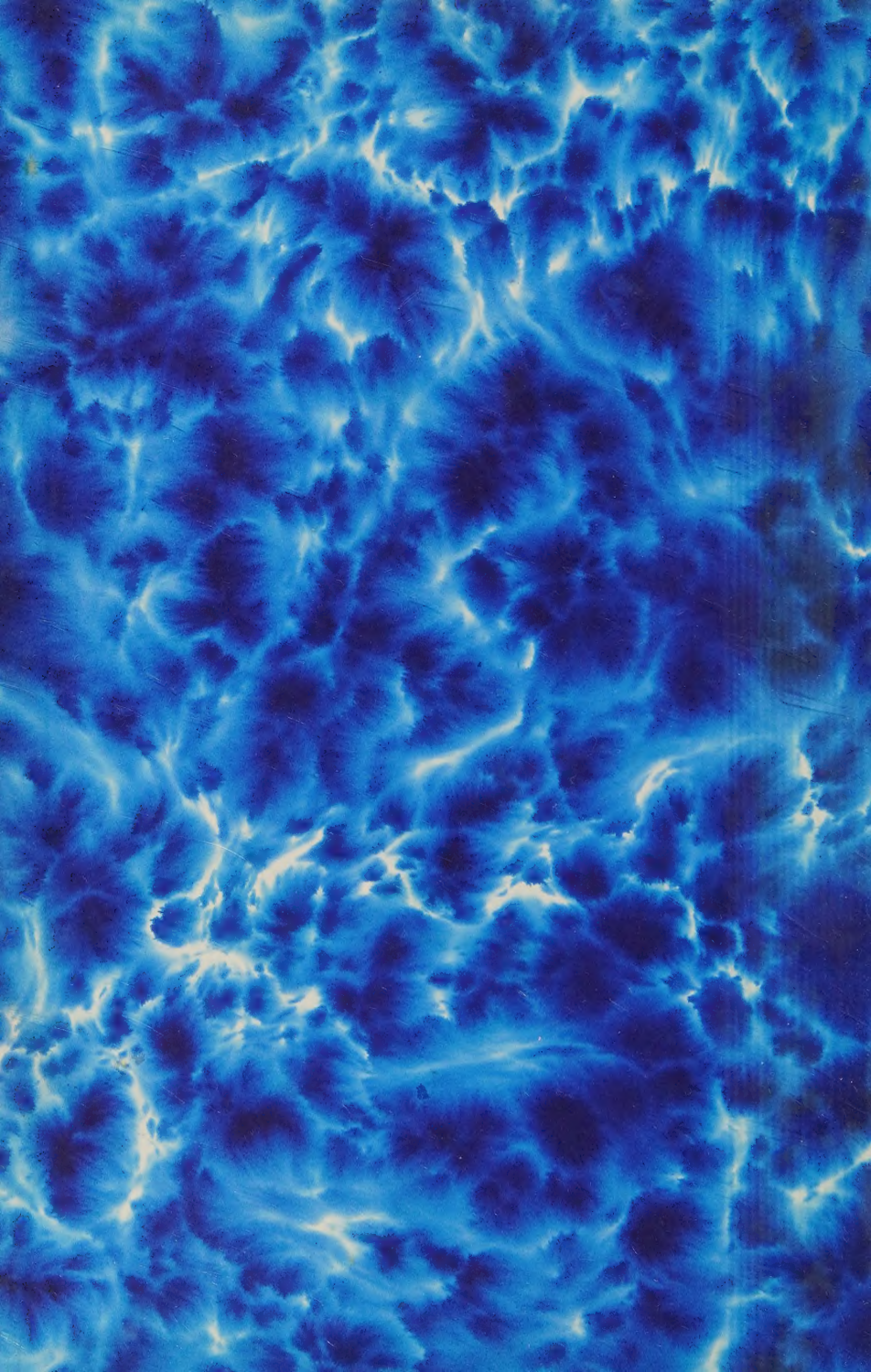

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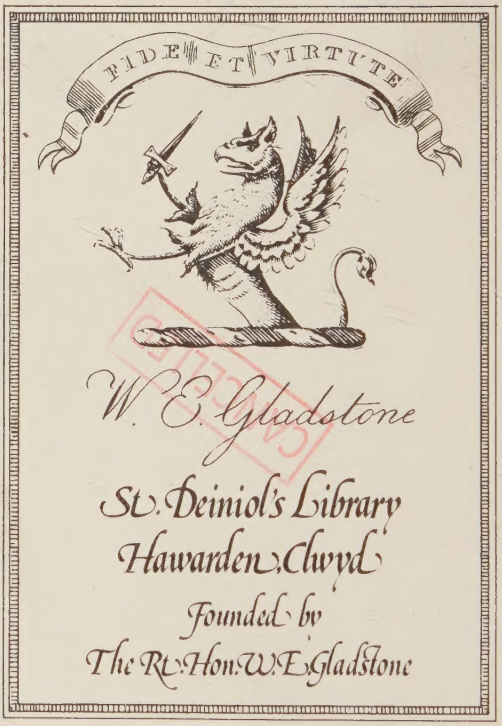

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The Daily Office & Theotokia of the Coptic Church.

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BY
REV. DE LACY O'LEARY, B.D.
Lecturer in Aramaic and Syriac, Bristol University

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The Daily Office and Theotokia of the Coptic Church.

BY

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Lecturer in Aramaic and Syriac,
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PREFACE

Although much work has been done in the Eucharistic Liturgies of the Eastern Churches, comparatively little attention has been given to their daily offices. The following pages deal with the latter as used in the monasteries of Egypt—for the Coptic Office has not been introduced into the Parish Churches. It is one of great importance as Egypt is the original cradle of monasticism which is responsible for the form of the regular daily office, and is thus a suggestive contribution towards a particular branch of liturgical study.

The Marquess of Bute published a partial translation of this office, omitting the Theotokia, etc., in his "*Coptic Morning Service*," in 1882, and Dr. Fries publishes a version of the Ethiopic Theotokia, with notes in his *Weddase Marjam* in 1892, whilst a brief descriptive article by P. Mallon, appeared in the *Revue de l'orient Crétien*, for 1904. Otherwise this present effort opens new ground, and the author asks that this may be a plea for the indulgence of the reader. It by no means claims to be a final and complete treatment of the subject. it has the necessary defects of a first effort, but its purpose will be sufficiently fulfilled if it opens ground for further enquiry. As is well known, very few Coptic liturgical MSS. are earlier than the 13th-14th centuries; here the main part of the Theotokia is taken from the 13th century MS. in the Vatican Library, but many portions have had to be obtained from much later MSS., written when Coptic was no longer a spoken language, and so full of orthographical errors that it has been very difficult to make any reliable translation. In most MSS. an Arabic version also appears, but this is often a very loose rendering, and is generally in an uncouth dialect, frequently not more intelligible than the Coptic text. The author believes that the translation here given will be found reliable so far as the margin refers to the earlier MSS., but where the later ones have had to be used he can only trust that it is generally correct. Nevertheless, with all defects, he has confidence that it contains matter which will prove of utility to the student of liturgy, and also that it will be useful in the identification and classification of the many copies of the Psalmodia scattered through the various libraries of Europe.

His thanks are due to Mr. W. E. Crum, who suggested the work, and has since assisted him by various suggestions and corrections; to the Rev. J. Segall, for many years chaplain at Damascus, who has given much help in interpreting the Arabic rubrics and versions; and to the authorities of various libraries where Coptic MSS. are placed at the disposal of students, and whose courtesy and kindness he has enjoyed with so many others.

DE LACY O'LEARY.

ERRATUM.

Page 84, line 20, word "Lauriac" should read "Lausiac."

ADDENDUM.

Page 100, after *Both now*, &c. (line 16) insert:—

"Thou art she full of glory, Virgin Theotokos. We cry to thee: through the cross of thy son hell is destroyed and death perished. And we, the dead, are raised; we are made worthy of life everlasting and have obtained the joy of the former garden. Therefore we glorify Him in thanksgiving, as the mighty Christ our God."

NOTE.—The *Angelic Song* (page 94), *Trisagion* (page 95), and formula (3) on page 104 are not given in full in the Codex Oxford Bodl. Marshall 57, but merely the title. The text of these very frequent passages is that in actual use.

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I.

PRIMARY SOURCES OF THE DIVINE OFFICE.

Three hours of prayer derived from Judaism.

In the primitive Church the celebration of the Holy Eucharist appears to have been the only public service, and this took place every week at least. It was at this celebration that the Scriptures were read and instruction given in the portion of the service preceding the celebration of the Sacrament, an order based upon the weekly synagogue service. The Christian liturgy had its source in the worship of the synagogue and not in that of the Temple. But in addition to the public service of the Church it was recognized that Christians lay under the obligation of daily prayer, and this regular private devotion was also an inheritance from Judaism. The modern Synagogue liturgy is to a very large extent based on the Jewish private prayers, these private or domestic devotions having gradually taken their place as acts of public worship in addition to the weekly reading of the Law and Prophets. At the time when Christianity and Judaism separated into distinct communities, these forms of devotion had not yet taken their place as acts of united prayer performed by the congregation, but were still private prayers recited by individuals either at home or in the synagogue or in the Temple.

Jewish usage consecrated three hours of prayer in each day, namely, morning, noon, and night. These hours of prayer are mentioned in Daniel (Dan. xi. 10) and in Psalm lv. 17: "Evening and morning and at noon will I pray." In the Mishna, which we may take as practically a second century authority, the three times of prayer appear as "Morning" (שחר), "The Sacrifice Prayer" (מנחה), and "Evening" (ערב)

(Berakoth iv. 1.) Two at least of these particular hours are recognised in the New Testament, the prayer of Noon, in that we find Saint "Peter went up upon the housetop to prayer about the sixth hour" (Acts x, 9), and the ninth in that Saints "Peter and John went up together in the Temple at the hour of prayer, being the ninth hour" (Acts iii. 1), whilst it is possible that the assembly of the Apostles upon which the Holy Ghost fell at the Day of Pentecost about the third hour, shews the observance of the שחר prayer.

These three hours continued in the Christian Church.

These regular times of prayer, the third, sixth, and ninth hours, are fully recognised in the literature of the early Church. The Didache gives us the text of the Lord's Prayer, and follows it by the brief remark, "Thus pray, three times daily" (Τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε. Did. 8).

So Clement of Alexandria says that "Some observe definite hours for prayer, as for example, the third, sixth and ninth"; (Εἴ δέ τινες καὶ ὥρας τακτὰς ἀπονέμουσιν εὐχῇ, ὡς τρίτην φέρε καὶ ἕκτην καὶ ἐννάτην. Clem. Alex. *Strom. vii.* 7), which agrees with Origen who says, "The command that ye pray without ceasing can only be rendered possible if we call the holy life of a good man one great continuous prayer, of which one part only is expressly called prayer and that should be made not less than three times in each day." (οὕτω γὰρ μόνως τὸ ἀδιαλείπτως προσεύχεσθε, ἐκδέξασθαι δυνάμεθα ὡς δυνατὸν ὂν εἰρημένον, εἰ πάντα τὸν βίον τοῦ ἁγίου μίαν συναπτομένην μεγάλην εἶποιμεν εὐχὴν μέρος ἐστὶ καὶ ἡ συνήθως ὀνομαζομένη εὐχὴ, οὐκ ἔλαττον τοῦ τρὶς ἑκάστης ἡμέρας ἐπιτελεῖσθαι ὀφείλουσιν. Origen *de Orat* 12.) In a similar way Tertullian says, "Concerning time, however, it will not be superfluous to observe also certain hours. Those I mean which are commonly observed and which are marked as the third, sixth and ninth, which can be found as the more solemn occasions in the Scriptures" (De tempore uero non erit otiosa extrinsecus obseruatio etiam horarum quarumdam.

Instarum dico communicum, quae diu inter spatia signant tertia, sexta, nona, quas sollemniores in scripturis inuenire est. Tertull. *de Orat.* 26). So S. Cyprian mentions that the ninth hour ends the day's devotions (. . . . quando et orationes fere hora nona concludat. *S. Cypriani de Jejunio* 2), and elsewhere specifically refers to the observance of the third, sixth and ninth hours. (Apostolicarum tertiae sextae et nonae *id, 10*).

Several times we find mention made of " morning prayer " e.g., Clement Alex. Stromm. vii. 7. Cyp. de Orat Domin. 35. Similarly we find mention made of " evening prayer " and " night prayer," when Origen says, " Nor can we rightly pass the night without this kind of prayer." (*οὐδὲ τὸν τῆς νυκτὸς καιρὸς χωρὶς ταύτης τῆς εὐχῆς καθηκόντως διανύσομεν. Origenis de Oratione 12*).

Evening and Morning Prayers.

Originally it would appear that the Prayer of the Third Hour and Morning Prayer were synonymous, and similarly the Prayer of the Ninth Hour was identical with the Evening Prayer, but in course of time different lines of development were followed in the Synagogue and in the Church. The Mishna permits the Morning Prayer to be said at any time before Noon, the Sacrifice any time after this until the evening, whilst the Evening Prayer is not limited to any fixed time. *Mishna Berak* iv. 1.

S. Cyprian in the third century speaks of five (Funk : *Das Testament unseres Herrn.* 1901), six (Maclean : *Ancient Church Orders,* 1910), or, perhaps even seven hours of prayer, adding morning, sunset, decline of day, and night, to the earlier observance of the third, sixth and ninth hours : the exact number depends on the way we regard *sunset, decline of day,* and *night* as representing separate occasions. Yet in all probability S. Cyprian is here doing no more than advising in a general way that men should not content

themselves with the formal and set times of prayer, and does not furnish evidence that there were seven daily offices.

The three day hours were generally observed as times of private prayer, the earliest assemblies for united daily prayer being associated with the rise of monasticism. In the course of the fourth century when this movement was taking place, and in the Eastern Churches where it was at work, we find the gradual appearance of morning, evening, and midnight devotions in addition to the day hours.

A possibility that, even before the monastic movement supplementary prayers at Evening and Morning had been added to the regular hours is suggested by such passages as Clem. Alex. *Paed.* ii. 10. (*μηδὲ ἐξ Ἐκκλησίας, φέρε, ἢ ἀγορᾶς ἥκοντα ἑωθινὸν, ἀλεκτρυόνος ὀχεύειν δίκην, ὁπηνίκα εὐχῆς καὶ ἀναγνώσεως καὶ τῶν μεθ' ἡμέραν εὐέργων ἔργων ὁ καιρός. Ἑσπέρας δὲ ἀναπαύσασθαι καθήκει μετὰ τὴν ἑστίασιν, καὶ μετὰ τὴν ἐπὶ ταῖς ἀπιολαύσεσιν εὐχαριστίαν.*) Origen *Hom. xx. in Num. 1.* (surgentes oremus), S. Cyprian *de Orat. Dom. 35* (recedente item sole ac die ces ante necessario sursus orandum est). So in the Canons of Hippolytus, a work of Roman origin (of date prior to the so-called *Testament of our Lord*), which may perhaps be ascribed to the age of Pope Victor (A.D. 190-200), but has only survived in an Arabic translation of the 12th—14th cent. Coptic version (Pub. D.B. von Haneberg, 1870 (with Latin translation)—Dr. H. Achelis vol. vi. fasc. 4 of Texte u. Untersuch, 1891), we read "first let them pray at the time in the morning when they rise from sleep" (can. 25), "when the cock crows prayers are to be commenced in the Church" (can. 27), "also at the hour when the sun sets let them pray" (can. 25), "then also let them pray at lamp-lighting in the evening" (*id.*) This suggests a scheme of seven offices (1), early morning, (2) at cock-crow, (3) third hour, (4) sixth hour, (5) ninth hour, (6), sunset, and (7)

evening, but of these (2) certainly refers to preparation for the Holy Eucharist, and it is not suggested that these are in any sense devotions for daily use, nor, save in the case of (2) for public observance. The Church Orders derived from the Canons of Hippolytus repeat these seven hours of prayer as private devotions which may be used either in the home or in the Church (Egyptian Church Order, 62 ; Ethiopic Church Order, 48 ; Hauler's Latin Didascalia, p. 119 ; Testament of our Lord, ii. 24). It seems therefore, that the idea of seven daily prayers may be traced to the second century Roman Church, thence spreading south to Africa (Cyprian *de Orat*), and also eastwards to Alexandria (the derived Church Orders), but these were in no sense obligatory, regular, or of public observance. It was the work of monasticism to take hold of these more or less indefinite suggestions and cast them into the form of fixed offices.

The next step is to see how these daily devotions become public services and received definite form. The Roman Church where the whole idea had been so early elaborated, was one of the last churches to accept the public offices, for even in the days of S. Jerome there were no public services outside the vigils and celebrations of the Holy Eucharist. Nor is it difficult to see the reason for this, since the Roman Church, intensely conservative in its feeling, was one which did not offer an early or ready welcome to monasticism.

The full course of the daily devotions may for our present purpose be divided into four groups (1) the three primitive day hours which as occurring during the portion of the day ordinarily given to labour were the last to become ordered services in the Church, and became so only when monks and virgins were attached to great basilicas, (2) morning devotions preceding these day-hours, (3) evening devotions following the day-hours, and (4) a night office.

As regards (2) the Egyptian Church Orders con-

template daily morning prayer for the clergy (Egyptian Church Order, 60—Ethiopic Church Order, 46), and this is obviously derived from the Canons of Hippolytus (see above). In the latter (can. 21), it is a meeting at cock-crow for "presbyters and subdeacons and readers and all the people." This passage hardly seems to date back to the time of Pope Victor, and has probably been modified by the Arabic translator. As Bishop Maclean (Ancient Church Orders, p. 59) justly points out, an older flavour appears in can. 26, which speaks of the duty of going to Church "on all days when there are prayers." Comparison with can. 27 suggests that the original Roman use was that this early morning office was either an exercise preparatory to the Holy Eucharist, or, more probably, filling in the interval between the close of the vigil and the actual liturgy. We can thus understand how the Arabic translator, accustomed to later Egyptian usage, made these "morning" and "cock-crow" offices appear as daily services instead of occasional observances.

With respect to (3) the *Testament of Our Lord* (ii. 11), refers to a service at "lamp-lighting," derived from the Canons of Hippolytus (can. 25), but here it is even clearer that the office is attached to a vigil, apparently that of Easter.

So far, therefore, as any of these offices appear to have been public services, they centre in the vigil, the only non-sacramental service of the ante-Nicene Church. The two sources therefore of the Divine Office which was developed by monasticism lay in the primitive observance of the third, sixth and ninth hours, as times of private prayer, and the vigils observed before great festivals and around which additional devotions tended to collect.

Vigils.

The actual date at which vigil services began is not easy to discover. In the sub-Apostolic age we find general references to prayer by night and day,

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but nothing which distinctly proves a night service. (Clem. Rom. Ep. I. ii. Ἀγὼν ἦν ὑμῖν ἡμέρας τε καὶ νυκτὸς ὑηὲρ πάσης τῆς ἀδελφότητος, Polycarp vii. 2. νήφοντες πρὸς τὰς ἐυχὰς κτλ — but this a quotation from I. S. Peter iv. 7). In the second century Clement of Alexandria also speaks generally about night-prayer (Clem. Alex. *Paed.* ii. 9. Πολλοῦ γε δεῖ μεθ' ἡμέραν ἐπιτρέπειν καθεύδειν τοῖς καὶ τῆς νυκτὸς τὸ πλεῖστον εἰς ἐγρήγορσιν ἀποτεμνομένοις. Strom. vii. 7. Ψαλμοὶ δὲ καὶ ὕμνοι παρὰ τὴν ἑστίασιν, πρό τε τῆσ κοίτης ἀλλὰ καὶ νύκτωρ εὐχαὶ πάλιν.) So a little later Origen (*Hom. ix. in Iesu I.* ut die noctuque obsecrationes offerant Deo. ; c. Celsum, vi., 41, ταῖς προσταχθείσαις τε εὐχαῖς συνεχέστερον καὶ δεόντως νυκτὸς καὶ ἡμέρας χρώμενοι, *de Orat* 12. οὐδὲ τὸν τῆς νυκτὸς καιρὸς χωρὶς ταύτης τῆδ ἐυχῆς καθηκόντως διανύσομεν), and Tertullian (*ad Uxorem,* ii. 4., quis nocturnis convocationibus ?—*id.* ii. 5, cum etiam per noctem exsurgis oratum), but here "nocturnae convocationes" suggest united prayer. The Canons of Hippolytus refer only to private prayers at night when one is without sleep (*Can.* 27), and when anyone lies sleepless on his bed, he ought to pray in his heart ; cf. *Can.* 25, then also let them pray in the middle of the night ; *Can.* 27, let anyone therefore take care that he pray diligently in the middle of the night).

Although these references do not prove the existence of regular vigil services, there are two others which refer to such a vigil in the night of Easter, both about the end of the second century, viz., Tertullian *ad Uxorem* ii. 4 (quis denique solemnibus Paschae abnoctantem securus sustinebit ?) and Hippolytus, Canon 38 ("the night of the resurrection of our Lord Christ must be observed most carefully.") Here then in Rome and its daughter Church in the province of Africa a vigil was observed in the Paschal night at the end of the second century ; we may conjecture that this also prevailed in other parts. The

tradition that this Easter vigil was the original one, the " mother of vigils " was maintained in the sixth century (S. Aug. *Serm.* 219), and appears to be correct. There seems to have been a general impression that the Second Advent would take place on Easter night no doubt due to S. Paul's words " the day of the Lord so cometh as a thief in the night " (I. Thess. v. 2), and the frequent reference in the New Testament to the need of watching (S. Matt. xxiv. 42, xxv. 15, etc). The Canons of Hippolytus also ordain that candidates for Baptism were to pass the whole night of Saturday attentive to discourses and prayers, and receive that sacrament at cock-crow. (*Can.* 19). At that time Easter and Pentecost were the regular season for Baptism. (Tertull *de Bapt.* 19, etc).

It is true that such nocturnal assemblies as those of which Pliny obtained intelligence (Plin. *Ep.* 96, ... quod essent soliti stato die ante lucem convenire), and which gave ground to heathen calumnies (Tertull. *Apol.* 8, *Ad Nat.* i. 15-16—Minuc., Felix *Octav.* 9), and caused the Christians to be nick-named "a fugitive and light-avoiding race " (Minuc Felix *Octav.* 8, latebrosa et lucifuga natio), were night celebrations of the Holy Eucharist ; but before such celebrations there seems to have been an opportunity for prayer and preparation, although we have no reason to suppose any formal service of preparation. As the Easter Eucharist was the principal celebration, so it appears that the Easter preparatory vigil was the most solemn and protracted.

In the third century S. Cyprian exhorts to nocturnal prayer (S. Cyp. *de Orat.* 29, quanto nos magis in frequentenda oratione debemus nocte vigilare), but makes no definite reference to services in the vigils. Eusebius relates a miracle reported of Narcissus in the third century as performed when the oil failed at the keeping of a vigil. (Euseb *H. E.*, vi. 9) The same writer states that the Emperor Philip (244-249) wished

to join the congregation in prayer on the day of the last vigil of Passover. (Eus. *H. E.* vi. 34).

In spite of the paucity of references outside the Roman *Canons of Hippolytus*, it is clear that the Easter vigil, at least as a season of private prayer and preparation, was in general use at the close of the third century. Early in the fourth Lactantius speaks of Easter night thus: "this is the night which is celebrated by us in a vigil on account of the advent of our King and God" (Lact. *Div. Inst.* vii. 19), and later in that century we have full accounts of the vigils at Jerusalem. (See page 17 below).

In addition to this regular Easter vigil there were also vigils kept in the cemeteries, more especially beside the tombs of martyrs. We have third century references to the cemeteries as places of assembly in the decree of Valerian in 257, forbidding the Alexandrian Christians to assemble "in what are called cemeteries," and the popular cry against the Christians of Carthage in 203, "areae non sint." (Tertull. *ad Scap.* 3). No doubt opposition led to these gatherings in the cemeteries taking place by night, and, as they were merely popular meetings, they became at length disorderly and the subject of scandals: thus, in 324, we find the Spanish council of Elvira forbidding the attendance of women because of evil deeds committed under the cloak of prayer. (*Can.* 35, Placuit prohiberi, ne feminae in coemeterio pervigilent: eo quod saepe sub obtentu orationis latenter scelera committant).

In Rome Constantine built a basilica at "the crypt" in 330, and the vigil kept at that burial place was then celebrated in the Church, and soon this was followed by others. Yet it did not greatly improve the character of the cemetery vigils, for in 403 we find S. Jerome regarding them as unsuitable for the daughter of Laeta. (S. Hieron, *Ep.* cvii. 9). When S. Monica went to Milan in 385 she found that S. Ambrose

had suppressed the cemetery vigils there. (S. August, *Confess.* vii. 2). The Roman cemeteries ceased to be used after 410 for burial, and after the 6th century lost their use as places for prayer, the relics of the martyrs being then transferred to the churches.

In the fourth century the church vigils greatly increased in number, partly by the transference of cemetery vigils to the churches (although this was chiefly the work of the next three centuries), and still more by the institution of vigils before feasts in imitation of that of Easter. About 400 we find Vigilantius complaining of this increase of vigils (S. Hieron, *c. Vigilant*, 9), whilst in 392 Sylvia found them observed before every Sunday Eucharist in Jerusalem. (See pp. 17, 18.) *infra*). In 385 S. Ambrose stopped the cemetery vigils at Milan and introduced "antiphons, hymns, and vigils" (Paulinus *Vita*, 13), which we may take to mean formally observed church vigils in place of the popular meetings in the cemeteries. Even the Hippolytan canons give ground to suppose that some great feasts besides Easter had vigils; but the increase of these to weekly vigils was a Syrian development, intimately connected with the monastic movement and spreading from Syria to Milan, as did so many liturgical customs. Later there was an increase to daily vigils, first mentioned as observed in Rome in the fifth century (S. Benedict *Regula* 18), and this also was a monastic development. In the early fifth century, however, monasticism was very unpopular in Rome (S. Hieron, *Ep.* cxxvii.), and the multiplication of vigils was done by the secular clergy, the vigil services not being based on any monastic office. Yet we cannot ignore the fact that the increase of vigils was contemporary with the rise of monasticism and proceeded first in churches at Jerusalem, and elsewhere, where monks were numerous, and that the custom of those churches, introduced at Milan in 385 could not have been unknown in Rome. It must be remembered that the coeno-

bitic life in Egypt dates from 305, that the monasticism of Palestine and Syria was derived from Egypt, and that the vigils observed at Jerusalem developed under this monastic influence.

The fourth century vigils at Rome had developed since the days of the Hippolytan Canons without monastic influence, but show considerable similarity with the nocturnal office of the Nitrian monasteries. We may suppose that there were vigils in Alexandria similar in type to those of Rome, for the contact between Rome and Alexandria was very close. Bishop Wordsworth suggests that the Hippolytan Canons were received by Egypt from Rome (Revue internationale de Théologie, vol. 31, 1900), and that its Egyptian form is represented by the Ethiopic "Church Order" published by Ludolf in 1691 (Jobi Ludolfi . . . ad suam historiam Aethiopicam antehac editam Commentarius, 1691; and in Funk's *Didascalia*). If this be correct, the vigil observance passed from Rome to Alexandria, thence to Nitria, then to Syria, then westwards, where in its monastic form it at last all but replaced the older non-monastic vigil still surviving in Rome.

Methodius, early in the fourth century, divides the vigil into three parts, vespertina, secunda, and tertia. (Method, *Sympos.* v. 2). This represents the vigil in Asia Minor and probably also that of Syria. The Egyptian order, however, was two-fold, evening and morning, on the evidence of the Nitrian use as described by S. John Cassian. Dr. Batiffol derives the three offices of vespers, Midnight and Morning (Laudes) from this three-fold division, but his attention is confined almost exclusively to Roman developments, and he seems to undervalue the evolution proceeding in Eastern monastic communities. Both Vespers and Laudes were firmly established in the coenobia of Lower Egypt and in Palestine; in Jerusalem a night office also was observed before Sunday, be-

cause there the monks were attached to a great basilica where, no doubt, they found the vigil already observed before the greater, perhaps all, Sundays. It seems more natural, therefore, to trace the night office alone to the vigils, and consider Vespers and Laudes as derived from the custom of evening and morning daily prayer, which appears to have arisen in the Egyptian and Roman Churches during the second and third centuries. (Clement Alex., Hippolytus *supra*.) Probably Methodius describes an Asiatic vigil preceded by Vespers and followed by Laudes. We take it then that the Egyptian ascetics observed five daily hours of prayer, the third, the sixth, and ninth being consecrated by private devotions, Morning (Gallicinium), and Evening (Lucernarium) being observed by common prayer as they met before and after the day's work; as they were attached to no public basilica no vigil office was observed by them.

II.

COURSE OF THE DAILY OFFICE

Monastic character of the Daily Office.

Mgr. Duchesne has said: "l'obligation de l'office, comme celle du célibat, est un legs de l'ascet-icisme au clergé." (Origines du Culte Chrétien, 2 ed. Paris, 1898, p. 436), and this, if anything, is an understatement. The formation of the Divine Office, that is, the formulation of a fixed and determined order to be used at each office, was one of the great works which monasticism did for the Church. The extension of this office to the parish church, an extension which has never taken place in the Coptic Church, represents a movement which endeavoured to reform the secular clergy by introducing monastic discipline amongst them. In the Roman Church of the time of S. Jerome, the only regular public offices were the Holy Eucharist and the Vigils; the introduction of the Daily Office came only with the spread of monasticism and was for a long time associated exclusively with the monastic life. Prior to monasticism there were, as we have already seen, certain hours regularly observed as time of prayer, but the devotions used were not formulated by the Church beyond the ordinance that the Lord's Prayer should be used, nor were the prayers celebrated by public or united worship.

Egypt the home of Monasticism.

Monasticism had its origin in Egypt, and so long as monasticism represented a living and moving power in reviving religious life, so long Egypt was regarded as the centre of the spiritual life of Christendom (Spreizenhofer: Die Entwicklung des alten Monchtums in Italien, Wien, 1894, etc.) Even in the remote Keltic Church, any new monastic reform tried to justify itself by citing Egyptian precedents, and in Ireland the

word " disert " in place-names of towns where convents were situated was reminiscent of the monastic sites of Sketis and Nitria. Egypt, even more than Jerusalem, was a place of pilgrimage in the fifth and sixth centuries.

Three distinct phases of early monastic life must more particularly be noted, two in Egypt, and one so closely allied that it may almost be treated as Egyptian. These were, the Bohairic monasticism, that is to say the monasticism of Lower Egypt, especially associated with Nitria and Sketis ; Syriac monasticism, spreading through Palestine, Syria, and Mesopotamia ; and Sahidic monasticism, or that of Upper Egypt centering in the Theban desert.

In speaking thus of monasticism we are not concerned with the early solitaries, but only with the community life in which the monastic office had its origin. This began in Lower Egypt.

S. Antony, who is justly regarded as the founder of Christian cenobic life left his hermit cave and began a community about the year 305. From his disciples originated the monastic life of the Nitrian desert, although Ammon was the first who actually settled in Nitria, and was soon afterwards followed by Macarius in Sketis. All these followed what may be described as the patriarchal ideal based on the type of the family, and represent the earliest, the Bohairic monastic community.

Into Palestine the monastic life was introduced by Hilarion, who became a member of S. Antony's community in 310. Thence it was carried northwards into Syria by Aones, and into Mesopotamia by the Egyptian Mar Awgin, who founded his first community near Nisibis, in 325. Palestinian and Syrian monasticism, however, had a much severer tone than that of Lower Egypt ; it multiplied austerities and formulated a much more elaborate discipline and organization.

The monastic life of Upper Egypt dates from S.

Pakhom, who founded his community at Tabennisi, in 318. There the ideal was rather military than patriarchal, the individual monk being but one of the great army highly organized, and with a minute subdivision of labour.

These three early types of monasticism produced three distinct phases in the evolution of the Divine Office. Bohairic monasticism saw its first formation on lines which formed the basis of all subsequent development. The monasticism of Palestine and Mesopotamia produced a further growth, to which we may trace the extension of the Office to the day-hours already recognised as times of private prayer, whilst Sahidic monasticism was subject to Syrian influence, and in turn re-acted on the Bohairic use.

S. John Cassian's description of the Egyptian Office.

We must now turn to the earlier authorities which provide us with material for tracing the genesis of the Office.

S. John Cassian, the founder of Western monasticism, was born somewhere between 350 and 360 A.D. He became a monk in his native land of Syria, and about the year 390 visited the monasteries of Egypt. Although we know he visited the Thebaid it appears that his description of the monks of Egypt more especially refers to those of Nitria and Sketis (Dr. Butler : Lausiac History ii. 208).

S. John Cassian states that there were only two public offices observed by these monks, one in the evening, the other in the morning (S. Joh. Cass. *De Institutis*, ii. 4.) At each of these two offices twelve psalms were recited (*id*), and at the close of these psalms two lessons were read ; ordinarily these lessons were taken one from the Old and one from the New Testament, but on Saturdays , Sundays, and during Paschal time, the first was taken from the Acts or Epistles, the second from the Gospel. (S. Joh. Cass. *Inst.* ii. 4-6.) After each psalm there was a brief period of silence during which all present prostrated themselves for private

prayer, and then all stood whilst these prayers were terminated by a collect. (*Id.* 7, 11). The psalms were divided into sections according to their sense and after each such division similar pauses were made for prayer (*id.* 11.) Each psalm was recited by one person alone, all others present sitting to listen (*id.* 8, 12). If there were but two brethren present, each recited six psalms ; if three each recited four ; if four each recited three ; more than four were never allowed to take part in the recitation (*id.* 11). After the interval for silent prayer, the one who had recited the psalm said the collect (*id.* 7). After the last psalm only the Gloria Patri was said (*id.* 7). From the evening service of Saturday to that of Sunday inclusive there was no prostration, but all stood for private prayer as well as for the collect. (*id.* 8). These two public offices were supplemented by private prayers on the part of each monk in his cell, and thus, no doubt, the day-hours were observed (*id.* 12).

Offices in Palestine and Mesopotamia

Somewhere about the year 408, it would appear, S. John Cassian visited the monasteries of Mesopotamia, which he regarded as much inferior to those of Egypt. There also the two offices at Evening (Lucernarium) and Morning (Gallicinium) were observed on the Egyptian model, but he notes that in Mesopotamia and Palestine the latter office was divided into three parts of nocturns (S. Joh. Cass. *Inst.* iii. 8). and after the last of these were added the three psalms, 148, 149, and 150, the germ of the Western Office of Laudes. In Palestine and Mesopotamia also were added the three offices used at the Third, Sixth, and Ninth hours (*id.* 1.) each consisting of three psalms only (*id.* 3.), and the observance of these hours S. John Cassian regards as a grave defect from the Egyptian model where prayer through the day-time was continuous. (*id.* 2). A further office at the first hour was started in the monastery at Bethlehem in Cassian's own days (*id.* 4) : this new office, recited after cock-

crow and before dawn, consisted of Psalms 50, 62, and 89 (*id.* 6).

Sylvia, who visited Jerusalem about the year 392, describes public offices as observed there at day-break, the Sixth Hour, the Ninth Hour, and in the Evening, as well as the Vigil before Sundays. To these an office at the Third Hour was added during Lent. Every day before cock-crow the monks and nuns assembled in the church of the resurrection, with many lay-persons, and repeated many hymns, by which, no doubt, canticles are meant, for thus S. Augustine (*Retract.* II. 11.) employs the word, and psalms, a collect being said after each by one or other of the two or three presbyters who attended in rotation ; thus the service continued until the dawn when all repeated the morning canticles. Then the bishop and his clergy appeared and entered the rails, and offered prayer for all, mentioning the names of those who wished to be prayed for, after which he blessed the catechumens, and then the faithful. At Sext and None the order was similar ; psalms and canticles were said before the bishop arrived. As soon as the bishop came he entered by the rails into the cave and offered prayer, and then blessed catechumens and faithful. At the tenth hour Vespers were said, first psalms and canticles, then the bishop entered, and a deacon led the devotions of all in the form of a litany or ektene, after which the bishop blessed the catechumens and then the faithful, All then went to the basilica of the Cross, where in the court known as *ante Crucem*, singing as they went, there again the bishop offered prayer and blessed the catechumens and faithful. All then entered the sanctuary known as *post Crucem*, where similar prayer and benedictions took place. On Saturday night all assembled outside the doors of the church of the Resurrection, where psalms were sung until the bishop appeared. At his arrival the doors were opened and all entered, where three psalms were said, each

followed by a prayer. The bishop then entered the rails of the cave and read the Gospel. Then the company proceeded to the basilica of the Cross, where one psalm and prayer were said, after which the bishop gave the benediction and retired. The monks and nuns however remained with certain presbyters and deacons who took this duty in turn, reciting psalms and prayers until dawn, when all repaired to Constantine's basilica for the Holy Eucharist (Peregrinatio Sylviae: ed. Geyer, Vienna *Corpus Script, Eccles,* 1898).

Day hours in Syria.

The public services at the Third, Sixth, and Ninth Hours that Sylvia saw at Jerusalem cannot be dissociated from the act of Leontius, Bishop of Antioch, 344—357, who first threw open the churches of his diocese for the benefit of those who wished to use them for the purpose of private prayer. This custom very soon became popular, and those who assembled in the churches at canonical hours joined together in united prayer; if it happened that any presbyters or deacons were present they conducted the actual prayers, whilst the whole of the people took part in the singing of psalms and canticles. Père Batiffol (Hist. du Brév. Rom.) definitely connects the action of Leontius with his appointment of Diodorus as prefect of the monastic brotherhoods in Antioch after the expulsion of Aetius in A.D. 350. This Syrian custom appears also in the Apostolic Constitutions, a work probably contemporary with Leontius. In Book II., chap. 59, the bishop is directed to command and exhort the people to come to church morning and evening every day, singing psalms and praying in the Lord's house, in the morning saying the 62nd psalm, and in the evening the 140th. (Apost. Const. II., 59). The corresponding passage in the older Didascalia simply contains the advice to command and remind the people that they be constant in the assembly of the Church. (Gibson: *Didascalia Apostolorum,* Lond. 1903, fo. 46b of the Syriac text).[1] Brightman

has shewn sufficient reasons for believing that the interpolator of the Didascalia, that is to say, the redactor of the Apostolic Constitutions lived in Antioch or its neighbourhood in the latter half of the fourth century. (Brightman: *Eastern Liturgies*, Oxford, 1896, pp. xvii-xxix). This redactor was also the author of what now stands as Books VII. and VIII. of the Apostolic Constitutions. In VIII., 34 to 39 we have further directions as to these daily offices which are enumerated as taking place in the morning, at the Third Hour, the Sixth, the Ninth, at Evening, and at cock-corwing. (Apost. Const. VIII., 34). At Evening the psalm is repeated at the lighting of the lights. The deacon then bids prayer for the catechumens, the energumens, the illuminate and the penitents, following the model used at the celebration of the Holy Eucharist. (Apost. Const. VIII., 36, 6-8). He then offers a prayer, after which the bishop gives the benediction. (Apost. Const. VIII., 36, 37). A similar form is used at the Morning Prayer; after the repetition of a morning psalm, the deacon leads prayer for the catechumens, energumens, candidates, and penitents. and then for the faithful, after which the bishop prays and gives the benediction. (Apost. Const. VIII. 39—41).

Similarly psalms, lessons, and prayers are commanded for the Third and Ninth Hours; by an oversight, it would appear, no mention is made of the Sixth. (Apost. Const. VIII. 42).

Somewhere therefore about the year 350 the public observance of these day-hours had commenced in Syria, and it seems reasonable to suppose that the general plan of psalmody and lessons was suggested by the already existing monastic use of Lower Egypt. With the growth of Syrian monasticism, itself and offshot from Egypt, daily offices became popular amongst monks and nuns, and were sometimes attended by lay persons as well. Strangely enough, the prayers

for the day-hours (although the observance of the three hours was primitive, which that of the other offices was not), did not commonly extend to the laity, or only to those lay persons who were penitents. (Bolland, *Acts* vi. 67). In 529 the Eastern Church recognised Vespers and the Midnight and Morning Offices alone as of obligation (Cod. Justin I., iii., 4).

The *Liber Pontificalis* states that Pope Celestine (422-432) caused the whole Psalter to be chanted before Mass (Lib. Pont. Duchesne, i., 280). The later (sixth century) edition of the *Lib. Pontif.* takes this to mean that he introduced antiphonal singing, but probably the true sense is that he caused the psalms to be recited in order, a monastic custom already in use in Palestine and introduced by S. Ambrose at Milan, in 385. The older vigil office in Rome consisted of a series of lessons alternating with psalms (cf. relics of Easter vigil use in present Roman Office for Holy Saturday). In the 5th—6th centuries the vigil no longer lasted the whole night, but only "a primo gallo usque mane" (*Liber Diurnus*, iii., 7), which seems to show the influence of the monastic Morning Office.

That the night offices in Palestine would differ from those of Egypt is what we should naturally expect when we remember the different conditions of the coenobio; in Antioch and Jerusalem they were attached to cathedral basilicas, where the Holy Eucharist was regularly celebrated by the Bishop, and attended by poor people, in Nitria and Sketis they were isolated in the desert without bishop or lay congregation. In Antioch and Jerusalem as later in Milan and Rome, the monastic life fitted into an existing order in which the Holy Eucharist and the vigil offices were already observed; in Nitria and Sketis it had no existing order to fit into.

The order of the Palestinian Church is now best represented by the use of the East Syrian (Nestorian)

community. There only the Evening and Morning Offices are generally obligatory. The Midnight Office has fallen out of common use—in this case partly, perhaps, due to its great length, and when said is joined with the Morning Office. The Syrian Sunhadus (συνοδος) regards the Evening and Morning ones as compulsory in their entirety, whilst others may be modified according to the use of each monastery (Sunhadus, vi. 1).

About the time when Sylvia visited Jerusalem, and the Apostolic Constitutions were compiled in Syria, S. Jerome was in Rome, and there no public offices were observed beyond the Holy Eucharist and the preparatory Vigil before great festivals and on the anniversaries of martyrs. (S. Hieron, *Epist.* xxii., 37; cvii., 9).

Early Sahidic Offices

We now turn to the monastic system of Upper Egypt as described to us by Palladius, and the Epistle of Ammonius (Acta Sanctorum, Maii., iii., 311. E.) Ammonius himself was a monk of Nitria, but his Epistle describes the office as observed at Tabennisi. According to the Pakhomian Rule, four offices were observed every day. These were, in the Evening, at Midnight, "In the day," and at the Ninth Hour. Here for the first time we meet with a daily vigil in the prayer "at Midnight." This "Night office" is frequently mentioned in the lives of the Egyptian saints. Thus in the lives of S. Pakhom, taken from the Greek (see Acta Sanctorum, Maii., t. iii., p. 25x., etc.) we read: "ac producenti ei orationem ab hora decima quousque pulsaretur fratribus ad nocturnam liturgiam" (Acta SS. Maii., t. ii., p. 388A.); "surrexerunt fratres et una convenerunt ad nocturnas liturgias peragendas" (*id.* E.); "ad synaxis nocturnae tempus funes texebat" (*id.* 341, F.); "donec ad nocturnam conventionem pulsu daretur signum" (*id.* 343, B.) To this also the Latin Rule of S. Pakhom makes reference: Nocte vero quoniam corporis

infirmitati plus aliquid conceditur, qui post tres orationes venerit, eodem et in collecta et in vescendo ordine corripietur" (Reg. X. in Migne., P.L. xxiii., 58 (69)— cf. Arabic life of S. Pakhom in *Annales du Musée Guinet*, xvii., 631, 637).

The evening office is mentioned in the life of S. Pakhom (Arabic Life, *Ann. du Mus. Guimet*, xvii, 613), and in the Latin version of his rule: "ut ad collectam meridianam vel ad vespertinam sex orationum congregentur" (Reg. 24.; Migne P. L., xxiii., 59 (70); "qui una oratione de sex orationibus vespertinis tardius venerit" (Reg. 121; *id.*, 20., 80); as well as the following office of Compline (Reg. 155, etc., see below).

The office "In the Day" appears as the "Morning Office" in the life of S. Pakhom (signo deinde ad conveniendum sub auroram dato. *Acta Santorum*, Maii., iii., 311, E.), and so in S. Jerome's Latin version of the rule: "Mane per singulas domos finitis orationibus" (Reg. 20; M.P.L., xxiii., 59, 70), and "post orationes matutinas . . . . ." (*id.* Reg. 25, cf., *Annales du Musée Guimet*, xvii, 171, 577). The greater elaboration of the Pakhomian use appears due to the influence of Syria upon the Egyptian office. The office "in the Day" no doubt refers to the Morning Service At the Ninth Hour three psalms only were used, but twelve at the other offices. The Epistle of Ammonius (Sect. xiv.) clearly shews that twelve psalms were used at the Evening office in the monastery of Tabennisi.

About the year 385, S. Jerome visited Egypt, and although most of his time was spent in Alexandria and in Nitria, his attention seems to have been more taken up with reports he heard of the stricter monastic life in Upper Egypt, and it is to his pen that we owe a Latin translation of the Rule of S. Pakhom as it stood at the end of the fourth century, that is to say, with innovations which had arisen since its first inception.

Palladius, the author of the Lausiac History,

went to Nitria in 390, thence he passed to the Theban desert, returning north in 399. This was subsequent to S. Jerome's visit to Egypt, but S. Jerome's Latin version of the Pakhomian Rule was not written until 404, and he had had no personal contact with Upper Egypt. On these grounds we suppose that Palladius describes Sahidic monasticism as he saw it between 390 and 399, whilst S. Jerome at Bethlehem, where he was constantly visited by monks and travellers from all parts gives a description of the Rule as it was in the early part of the fifth century. The references of Palladius however are very slight as regards the Daily Office, but Ammonius gave us some more accurate information. By this latter, as has already been noted, we are told that the Evening Office consisted of twelve psalms; of this Palladius gives us no details, but by the time of S. Jerome an important alteration had taken place. The monks gathered together in the evening, but only six prayers, and presumably six psalms were recited in the Collecta Major, that is, the congregation of all the members of the community (Lat. Rule of S. Pachomius. 121. M.P.L. xxiii). The brethren then separated and retired to their several "houses" which, under the Pakhomian Rule were Priories each devoted to a particular trade; before retiring to rest, the Praepositus of the "house" gathered together those who lived under his care, and they recited six more prayers, presumably with six psalms. (Lat. Rule of S. Pachomius, 120, 155, 186). Thus we see in the later Pakhomian Rule that the Evening Office was divided into two parts, and this may justly be regarded as the real origin of Compline, which is thus placed somewhat earlier than is generally supposed. It is worth noting in this connection that S. Benedict (A.D. 530) refers to Compline as though it were as well known as any other of the hours.

Under the Pakhomian Rule the day-hours re-

mained matters of private devotion, and were recited by each monk as he was at work in his cell. Palladius states that it was usual at these hours to repeat three hundred prayers, probably three hundred repetitions of the Lord's Prayer, marked off by a rosary. (Palldius: Lausiac, Hist. Camb.. ed. vol. ii., p. 63. *τετυπωμένας οὖν εἶχεν εὐχὰς τριακοσίας, τοσαῦτα οὖν ψηφία συνάγων καὶ ἐν τῷ κόλπῳ κατέχων, καὶ ῥίπτων καθ' ἑκάστην εὐχὴν ἔξω τοῦ κόλπου μίαν ψῆψον.*)

Later Coptic Order

We have seen that the public observance of the day-hours in thePatriarchal churches of Antioch and Jerusalem began with the presence of monks and nuns in those two cities, and that there it became customary to use offices modelled on the Evening and Morning offices of the Egyptian monasteries at the hours which had hitherto been consecrated only by private prayer. Alexandria was in constant intercourse with these other Patriarchal cities and in close contact with the monastic life of Nitria. We cannot doubt but that the many Egyptian monks who before long were to be found in Alexandria as well as in the deserts, brought about a similar order in the Egyptian metropolis, and that the use which developed in Alexandria finally reacted upon the monasticism of Lower Egypt. The Coptic Psalterion is traditionally according to the Use of Alexandria, and although no manuscripts are extant of a date earlier than the 13th or 14th century, and these shew us many interpolations from the Greek offices, we may be justified in believing that the general outline of their structure represents the office as it stood in fifth century Egypt, in support of which are the many indirect endorsements to be obtained from the various rules based more or less upon Egyptian models. In the extant Egyptian service-books the offices are seven in number, and this number, based on the words of the 119th psalm (verse 164), " Seven times a day do I praise thee," was generally recognised in the 4th and 5th centuries, and is mentioned by St.

Ambrose in 374 (De Virginibus iii., 4, 18), by St. Augustine (Sermon xxxi., on Psalm cxviii., 4), and by S. Hilary (Tract in Psalm xxxi., liv., xxi., 4, cf. *Canons of Hippolytus*, etc., above). The two original offices of Evening or Eleventh Hour and of Morning were retained, together with public prayers at the Third, Sixth and Ninth Hours. To these was added a Midnight office, based probably on the vigils observed in the great churches; whilst a further office of the Twelfth Hour or "Of Sleep," due to the Division of the Evening Office by the Pakhomian Rule was also observed. Thus the late Egyptian office was modified by the influence of Syria (Vita S. Euphrasiae, 18, Bolland Act. S.S., MM., ii., 730), but the primary importance of the two original offices was retained in that to these two only was the reading of lessons attached, thus following the earlier rule of Lower Egypt. At a later period, owing to peculiar circumstances, the lessons in Egypt became the nucleus of two distinct services, and passed into general use under the name of the "Offices of Incense," whilst the rest of the Divine office has remained to the present day exclusively confined to monastic communities.

Comparative view of series of Daily Offices

The spread of the development of the Divine Office was associated with the monastic movement and with the passing of that movement the first stage of full development was reached, that is to say, the development of the full number of daily offices, and of the use of the psalmody and lections thereat; in these respects all subsequent history is that of curtailment A later stage of development took place in the introduction of antiphons, troparia, hymns, etc., but this has a distinct history to be considered later. With the earlier period these subjects are to be considered, (i) the formation of the full series of Daily Offices, (ii) the arrangement of the psalter, and (iii.) the lectionary.

For the present we consider (i) only. Here two

diverse lines of evolution are to be observed as being followed when the burden of the full office as it had developed in the 5th century began to be felt too heavily; (a) in the Oriental (i.e., East Syrian) Church some of the daily offices fell into disuse; and (b), in the Eastern (Greek), Western (Roman and Gallican), and Egyptian churches the offices were retained, but their contents were abridged. This (b) development belongs to our subsequent treatment of the distribution of the psalter through the offices. In the Greek and Latin churches the offices were shortened, and in the latter these shortened offices were later on commonly grouped together so as to make two, or even three, services; yet the distinct character of each 'hour' was retained.

In the East Syrian use seven hours of prayer are laid down for monks and "good priests and laymen" (Sunhadus vi. 1), but only four are of general obligation, Vespers, Compline, Midnight, and Morning, and these alone exist, although traces of Terce and Sext occur in the Lenten offices. Of these four only Vespers and the Morning Office (Laudes-Prime) are compulsory in their entirety, the other two offices being "according to the rule of the monastery." When Compline is said, it is either interpolated in Vespers or added to Vespers: when the Midnight Office is used it is joined with the Morning Office.

The following table shews the final development of the series of daily offices in the various branches of the Church :—

Egypt.	Greek.	Latin. (incl. Gallic.)	East Syrian. (Nestorian).
Midnight.	Midnight.	Nocturns.	(Midnight) 4.
Morning.	Laudes.	Laudes.	Morning.
		(Dawn) 3	
	First Hour.	First Hour.	
Third Hour.	Third Hour.	Third Hour.	(Third Hour) 5.

Sixth Hour.	Sixth Hour.	Sixth Hour.	(Sixth Hour) 6.
Ninth Hour.	Ninth Hour.	Ninth Hour.	
	Typics. 1		
Evening.	Evening.	Evening.	Evening.
Compline.	Compline. 2	Compline.	(Compline) 7.

1.—Said after Sixth or Ninth Hour according to the Season.

2.—Great Compline is said only in Lent; Little Compline (an abridged form) at other times.

3.—"At the Dawn" occurs only in the Mozarabic Office on week-days not festivals.

4.—Not generally used; if used it is joined with the Morning Office.

5.—Only during the three "Weeks of the Mysteries" in Lent, i.e., the 1st, 4th, and 7th weeks, the Nestorian Lent extending for fifty days before Easter.

6.—Only during Lent.

7.—Originally a separate service; now joined to the Evening Office on Memorials (Saints' Days), in Lent, and the Rogation of the Ninevites, but not on Sundays or festivals of Our Lord.

III.

THE PSALMODY.

Numeration of the Psalms

The Psalter used in the Christian Church both in the East and West is based ultimately on the LXX., which differs in its numeration from the Hebrew. As the English version both in the Bible and Prayer Book are numbered according to the Hebrew, it seems desirable to point out the correction necessary to reduce the one numeration to the other.

Psalms 1 to 8 same in both.
LXX. 9.—Heb. 9 and 10.
LXX. 10.—Heb. 11 and so on with the difference of one figure to Psalm 112 in the LXX. (Heb. 113.) inclusive.
LXX. 113.—Heb. 114, 115.
LXX. 114.—Heb. 116, v. 1 to 9.
LXX. 115.—Heb. 116, v. 10 to end.
LXX. 116.—Heb. 117, and so on with the difference of one figure to LXX. 145 (—Heb. 146) inclusive.
LXX. 146.—Heb. 147, v. 1 to 16.
LXX. 147.—Heb. 147, v. 12 to end.
148—150 are numbered the same in both.

Earlier Egyptian Order

According to Cassian (Instit. ii. 4.) twelve psalms were recited at each of the two daily offices, and these were followed by two lessons. There is no suggestion that the Psalms were taken in order, or that the whole Book of Psalms was distributed over any particular number of offices, but simply that at each office invariably there were twelve psalms. This twelve psalm order therefore we take as characteristic of the earlier Egyptian rite and as we shall see below the

twelve psalm course has been preserved in the later Coptic office.

We may take it that the spread of monasticism westwards was responsible for the introduction of a similar twelve psalm series in the Gallic and Roman Churches. Thus we find (i) at Tours in 569 there were always twelve psalms at Vespers, followed by one Alleluia, which is also the Coptic order. At Matins from Easter to September there were also twelve psalms, in September fourteen, in October twenty-four, in November twenty-seven, from November to Easter thirty; but although this larger number of psalms was required at certain seasons, individuals were allowed to reduce the number provided the minimum of twelve was always maintained. (Mansi. ix. 796 (ii.) The monastic breviary has always maintained the use of twelve psalms, divided into two nocturns, containing six psalms each when it is a feria[1] office (iii.) The Roman use also maintains twelve psalms in one nocturn in a ferial office.

In many respects the Western, and more particularly the Roman and monastic uses are closer to the Egyptian than to the Greek. This appears elsewhere in comparative liturgy and probably is due to the close connection between Rome and Alexandria, which was the result of the corn trade. Monasticism in Rome and Gaul, moreover, had direct contact with the monastic life of Egypt. We shall later see grounds for supposing that the Egyptian, Roman, and monastic (Benedictine) uses are closely allied. The rival group of daily offices centres in the Syrian use, and is distinguished by the system of Cathismata.

The East Syrian (Nestorian) Church divides the Psalter into twenty *Hulali* (ܗܘܠܠܐ-praise) or cathismata to which is added a twenty-first, consisting of Canticles. Each of these is divided into two or more *Marmyatha,* as follows (the dashes separate the Marmyatha):— The Cathismata in Syrian Church

i.	Pss.	1, 2, 3, 4,—5, 6, 7,—8, 9.
ii.	,,	10, 21, 12, 13,—14, 15, 16,—17,—18, 19, 20.
iii.	,,	21, 22, 23,—24, 25, 26,—27, 28, 29.
iv.	,,	30, 31,—32, 33,—34, 35.
v.	,,	36,—37,-38, 39.
vi.	,,	40, 41, 42,—43, 44, 45,—46, 47, 48
vii.	,,	49, 50, 51,—52, 53, 54,—55, 56, 57.
viii.	,,	58, 59, 60,—61, 62, 63,—64, 65, 66
ix.	,,	67,—68, 69.
x.	,,	70, 71,—72, 73,—74, 75, 76.
xi.	,,	77,—78, 79, 80.
xii.	,,	81, 82, 83,—84, 85,—86, 87.
xiii.	,,	88,—89, 90, 91.
xiv.	,,	92, 93, 94,—95, 96, 97,—98, 99, 100.
xv.	,,	101, 102,—103, 104
xvi.	,,	105—,106, 107,—108, 109, 110.
xvii.	,,	111, 112, 113,—114, 115, 116, 117,—118 (vv. 1 to 88).
xviii.	,,	118 (89 to end),—119, 120, 121, 122, 123, 124,—125, 126, 127, 128, 129, 130.
xix.	,,	131, 132, 133, 134,—135, 136, 137, —138, 139, 140.
xx.	,,	141, 142, 143,—144, 145, 146,—147, 148, 149, 150.
xxi.	,,	Exod. xv. 1-22 ; Isai. xlii. 10-14 ; Isai. xlv. 8 ; Deut. xxxii. 1-21 ; Deut. xxxii. 21-44.

These Cathismata are recited at the Midnight Office in the following manner—

Sunday (" before." Nos. 5-14.)
Sunday (" after." Nos. 12-21.)
Monday and Thursday, 1-7.
Tuesday and Friday, 8-14.
Wednesday and Saturday, 15-21.
Feasts of our Lord—All.

Other Feasts—12-14.

Sundays are alternately "before" and "after" (or "first" and "last") as laid down in the *Khudhra*, or cycle of proper offices. Hulala 3 is also said at Compline. This system of reciting the Psalter at the Midnight Office is quite independent of the psalms distributed through the course of the offices. The use of the term *Marmitha* suggests that these represent the vigil exercises preparatory to the Holy Eucharist as apart from the regular monastic office. The date at which these *Marmitha* were first introduced is unknown, but Thomas of Marga relates that in the days of Babhai (beginning of eighth century) their singing had fallen into confusion. (Thomas of Marga: *Book of Governors* iii., 1). With this compare Pope Celestine's introduction into Rome of the chanting of the whole Psalter in the Vigil before Mass. (Duchesne: *Lib. Pont.* i. 280).

Cathismata of the Greek Church

The offices of the Greek Church, which, like the East Syrian, is descended from the Church of Antioch also employs the Cathismata, without the twenty-first; thus (again dividing the sections by dashes):—

i.	Pss.	1, 2, 3,—4, 5, 6,—7, 8.
ii.	,,	9, 10,—11, 12, 13,—14, 15, 16.
iii.	,,	17,—18, 19, 20,—21, 22, 23.
iv.	,,	24, 25, 26,—27, 28, 29,—30, 31
v.	,,	32, 33,—34, 35,—36.
vi.	,,	37, 38, 39,—40, 41, 42,—43, 44, 45.
vii.	,,	46, 47, 48,—49, 50,—51, 52, 53, 54
viii.	,,	55, 56, 57,—58, 59, 60,—61, 62, 63.
ix.	,,	64, 65, 66,—67,—68, 69.
x.	,,	70, 71,—72, 73,—74, 75, 76.
xi.	,,	77,—78, 79, 80,—81, 82, 83, 84.
xii.	,,	85, 86, 87,—88,—89, 90.
xiii.	,,	91, 92, 93,—94, 95, 96,—97, 98, 99, 100.
xiv.	,,	101, 102,—103,—104.

xv	Pss.	105,—106,—107, 108.
xvi.	,,	109, 110, 111,—112, 113, 114,—115, 116, 117.
xvii.	,,	118 (in three sections divided at verses 72, 131).
xviii.	,,	119, 120, 121, 122, 123,—124, 125, 126, 127, 128,—129, 130, 131.
xix.	,,	132, 133, 134, 135, 136,—137, 138, 139,—140, 141, 142.
xx.	,,	143, 144,—145, 146, 147,—148, 149, 150.

During Lent (Quinguagesima to Wednesday in Holy Week), the Cathismata are recited thus :—

	Nocturns.	Prime.	Terce.	Sext.	Nono.	Vespers
Sunday,	2, 3, 17	—	—	—	—	—
Monday,	4, 5, 6	—	7	8	—	18
Tuesday,	9, 10, 11	12	13	14	15	18
Wednesday,	16, 19, 20	1	2	3	4	18
Thursday,	5, 6, 7	8	10	11	12	18
Friday,	13, 14, 15	—	19	20	—	18
Saturday,	9	—	—	—	—	1

This so far resembles the East Syrian use that it covers the whole psalter at least twice in the week.

From the Sunday after September 14, to the Vigil of Christmas, the order is :

	Nocturns.	Vespers
Sunday	2, 3, 17	—
Monday	4, 5, 6	18
Tuesday	7, 8, 9	18
Wednesday ..	10, 11, 12	18
Thursday ..	13, 14, 15	18
Friday	19, 20	18
Saturday.. ..	16, 17	1

From Wednesday in Holy Week to the Sunday after Easter the Psalter is not said. At all other times the order is :

	Nocturns.	Vespers.
Sunday ..	.. 2, 3	—
Monday ..	.. 4, 5	6
Tuesday ..	.. 7, 8	9
Wednesday	.. 10, 11	12
Thursday	.. 13, 14	15
Friday ..	.. 19, 20	18
Saturday..	.. 16, 17	1

The Armenian Canons

The Armenian Church is also a daughter Church of Antioch, and received its monasticism from Mount Izla, the great monastic centre near Nisibis. In the monasteries of Armenia the Psalter is recited daily, the Psalms being divided into eight "canons."

i.	Pss. 1—17	Said at Night Office.
ii.	,, 18—35	
iii.	,, 36—54	Said after Night Office and before Laudes
iv.	,, 55—71	
v.	,, 72—98	
vi.	,, 99—105	at Terce.
vii.	,, 106—118	at Sext.
viii.	,, 119—150	at None.

We have suggested that the Cathismata may, perhaps, represent a Vigil use apart from the daily office. Such a duplicate system occurs in the Mozarabic rite (see Bishop in *Church Quarterly* for 1911, pp. 34 f., vol. 72, No. 143), where the secular services contain only Matins and Vespers, the other hours being peculiar to the monastic use. It must, however, be an open question whether the original Antiochene use of the Cathismata was confined to the Night Office, or spread over the hours.

The Ambrosian Decuriae

The use of Milan has a division of part of the Psalter which closely resembles the Cathismata. The first 108 Psalms are divided into ten "decuriae" thus :—

i. Pss. 1—16
ii. ,, 7—30.
iii. ,, 31—40.
iv. ,, 41—50
v. ,, 51—60.
vi. ,, 61—70
vii. ,, 71—80
viii. ,, 81—90.
ix. ,, 91—100
x. ,, 101—108.

These are used every fortnight in the ferial office, i.e., excluding the festal offices of Saturday and Sunday. The "first" week occurs after Septuagesima and again at Low Sunday. The decuriae are used thus at the Nocturns:

	First week.	Second Week.
Monday ..	.. 1	.. 6
Tuesday ..	.. 2	.. 7
Wednesday	.. 3	.. 8
Thursday	.. 4	.. 9
Friday ..	.. 5	.. 10

This resembles the Syrian use, a similarity which is borne out in two other respects. (i) The fixed psalms at Laudes add 116 to the usual 148, 149, 150, in both the Ambrosian and Syrian rites. (ii) Both rites use the opening verses of a psalm in the latter part of Laudes (Morning Office), and in the Evening. In the Ambrosian rite this is called the "Psalm of Four Verses," in the Syriac the "Shuraya."

Agreement between the Western, Greek-Syrian and the East Syrian rites does not at all prove that the common matter was prior to the Nestorian schism, as has been conclusively shown by Maclean (*East Syrian Daily Offices*, London, 1894. Introd. pp. xx., xxi.), yet these instances of the Cathismata system, supported by a reported action of Coelestine in Rome (*supra*), make a strong probability that it is

not later than the early fifth century. It is probable that it represents a custom of reciting the whole Psalter at a Vigil (cf. East Syrian rite for Feast of our Lord, Roman use under Coelestine), but that this was too great a burden for a daily vigil so that it was shortened, either by distribution through the Vigil, Morning and Evening Offices of the Week (Greek, Roman, Ambrosian Monastic, East Syrian rites), or by distribution between the hours of the Daily Office (Armenian and Egyptian rites).

The Egyptian order of psalmody retains the twelve-psalm mentioned by S. John Cassian, but shows also the influence of Syria in an (imperfect) attempt to cover the whole psalter in the course of the day's offices which may be regarded as a development, parallel to that in the Armenian monasteries, from a whole-psalter Night Office.

S. Benedict mentions the tradition that the "Fathers," i.e., the early monks of Egypt, used the whole Psalter daily, and commends the easiness of his rule, which required only some psalms to be recited daily, and distributed the others over the week. ("dum omnimodis adtendatur, ut omni ebdomada psalterium ex integro numero centum quinquaginta psalmorum psallatur, et dominico die semper caput reprendatur ad vigilias, quia nimis inertem devotionis suae servitium ostendunt monachi qui minus a psalterio cum canticis consuetudinariis per septimanae circulum psallunt, dum quando legamus sanctos patres nostros uno die hoc strenue implesse quod nos tepidi utinam septimana integra persolvamus. *Regula* 18.)

Vansleb, who visited Egypt in the seventeenth century, states that the daily recitation of the whole psalter had long continued at the Convent of Sedament, where 29 psalms were used in the Morning, 18 at the Third Hour, 22 at the Sixth, 19 at the Ninth,11 in the Evening, 17 at Compline, and 36 at Midnight. But the

extant office shews traces rather of the more primitive custom of using twelve psalms at each service.

The following Coptic order is taken from the *Psalterion* Oxford Bodleian Oriental MS. Marshall 57 (here and throughout the psalms are numbered according to the numeration of the LXX.)

Morning	Pss.	1, 2, 3, 4, 5, 6, 10, 11, 12, 14, 15, 18.
Third Hour	,,	19, 22, 23, 25, 28, 29, 33, 40, 42, 44, 45, 46.
Sixth Hour	,,	53, 56, 60, 62, 66, 83, 84, 85, 86, 90, 92.
Ninth Hour	,,	95, 96, 97, 98, 99, 100, 109, 110, 111, 112, 114, 115.
Evening	,,	116, 117, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128.
Compline	,,	129, 130, 131, 132, 133, 136, 137, 140, 141, 145, 146, 147.
Midnight	,,	118 (whole), and psalms of Evening and Compline repeated.

Psalm 50 is recited before the Morning Office (as in Roman Ferial Monastic, etc., rites), and is sometimes prefixed to Sext, Psalms 135, 148, 149, 150 rank as "Odes" (p. 51 *infra*), and Psalm 133 occurs in the introduction to the Midnight Office; nevertheless the Office is defective in omitting 72 psalms altogether, whilst those for Evening and Compline are said twice over. This repetition tends to mark the three-fold Nocturn system as a later development in Egypt.

The Monastic (Benedictine) Breviary, like the Egyptian Psalterion, begins the course of the psalter at Morning (Prime) instead of at the Night Office as is the case in the Roman use. Indeed the Egyptian

Morning Office closely resembles the Monastic Prime in its psalmody.

Egypt—Morning Psalms, 1, 2, 3, 4, 5, 6, 10, 11, 12, 14, 15, 18.

Monastic—Monday 1, 2, 6.
Tuesday 7, 8, 9 (part).
Wednesday 9 (finish), 10, 11.
Thursday 12, 13, 14.
Friday 15, 16, 17 (part).
Saturday 17, 18, 19.

When we examine the psalms which occur in the fixed structure of the office in various churches the differences are so great, with the exception of a very few points, that we can find no common type. In the Monastic rule the number of psalms was fixed, but each monastery was left free to arrange its own odes. (S. Bened. *Regula* 18). Evidently fixed orders were a later introduction and developed after the local offices had taken shape.

The few exceptions are (i) in all rites except that of Egypt, Psalms 148, 149, 150 occur in the Morning Laudes. This custom already existed in Palestine in the early fifth century. (S. John Cassian, Inst. iii. 8). In the Coptic rite these three Psalms occur as an " Ode " after the Evening and Midnight offices. (ii) Psalm 50 stands at the beginning of the Morning Office in Laudes of the Monastic, Roman ferial, Ambrosian, and Armenian rites, before the Coptic Morning Office, and in the Greek and Mozarabic Nocturns. Beyond this Ps. iii. is used before Nocturns of the Monastic, Mozarabic, and Armenian Offices from its reference, " I laid me down and slept, and rose up again " ; Ps. iv. in the Evening (Compline in Monastic, Roman, Ambrosian, Mozarabic, and Greek rites), because of the verse, " I will lay me down in peace

and take my rest" ; and Ps. cxxxiii. at Night (Roman Monastic, Ambrosian, and Mozarabic Compline, introduction to Coptic Nocturns), from its words exhorting "ye that by night stand in the house of the Lord." But these are merely uses due to obvious appropriateness and do not prove any common source.

IV.

MANNER OF CHANTING THE PSALMS.

Cassian relates that each psalm was chanted by one monk solo. (Inst. ii. 8, 12.) This was also the Roman custom, where the psalm was chanted by a deacon, the choir joining in the *responsorium*, from which the psalms chanted according to this earlier method were called "responsory psalms." Such a method is preserved in the *Venite* (Ps. 94), in the Roman Breviary, the words "Adoremus Dominum, qui fecit nos" representing the response sung by the choir. This full response is prefixed to the Psalm, and follows verses 2, 7, 11, the half response "qui fecit nos," following verses 4, 9, and the *Gloria Patri*; after the last repetition of "qui fecit nos," the whole response occurs again.

At the Council held in 595 Gregory removed the chanting from the deacons and entrusted it to sub-deacons and readers, the last step of a long transition beginning, Dr. Battifol (*Hist. du Brev. Rom.* ii. 1), conjuctures, about 440, during which the old solo chant, which was no more than modulated reading, was replaced by antiphonal singing. This was a Syrian method of singing by which the choir was divided into two parts, each singing alternately. To the present day the weeks in the East Syrian Office books are called "before" or "after" according to which of these two hemi-choirs commence the office. The more melodious Syrian antiphonal singing was introduced into the Greek (Byzantine) Church by S. Basil Bishop of Ceasarea in Cappadocia from 370 to 379 (S. Basil *Ep.* ccvii. 3), and it was this "Greek" singing which S. Ambrose established at Milan in 385, and which

entered the Roman Church gradually between 440 and 595. The older non-antiphonal singing with responsories was known as " Alexandrian " in contrast to the " Greek," really Syrian, method. But the Coptic Church has retained the Alexandrian method in a still severer form, for in the Divine office the Psalms are still recited *solo*, without responsorea or antiphons.

The antiphonal use, however, implies more than one choir answering another ; it involves the " farcing " of the psalms or insertion or antiphons. These were still in use at Tours in the ninth century. (Life of Odo. in Migne P.L. cxxxiii. 48), but gradually reduced to one antiphon before and after the psalm.

Once more we see the two groups of churches, the one comprising the Syrian, Greek, Milanese, Gallic, and later Roman, the other the Egyptian, and earlier Roman. To the liturgist the Egyptian Office suggests the key to the non-Syrian, non-Greek, and non-Gallic elements in the Roman rite; the Syrian, Greek and Gallic all having a common source.

V. THE HYMNS.

Hymns are of two sorts, (i) the *psalmi idiotici* or canticles composed in imitation of the Psalms of which the *Te Deum* and *Gloria in Excelsis* are examples, and (ii) metrical hymns. The former are the earlier type, and are mentioned by Eusebius, *H. E.* v. 28, as being "written from the beginning" (ψαλμοὶ δὲ ὅσοι καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι κτλ.), who also quotes Dionysius as praising Nepos' skill in psalm-writing by which many are delighted (Euseb., *H. E.* vii. 24). This would refer to the psalms written about A. D. 260. Sozomen (*H. E.* iii. 16) mentions 120 "psalms" written by Bardaisan, some forty years earlier. Such compositions therefore came into being not later than the second half of the third century, but metrical hymns were very much later in origin. In the sixth century the Monastic Office admitted metrical compositions, and derived this from the Ambrosian.

The *psalmi idiotici* which occur in the Coptic Office all appear to be derived from the Syrian rite or its Byzantine daughter. They are three in number, (1) the *Gloria in Excelsis*, (2) the *Trisagion*, and (3) the *Prayer of Esaias*, which may be regarded rather as a farced canticle.

(1) The *Gloria in Excelsis* is used at the Morning Office only. It occurs also in the Greek Laudes (Ἀκολουθία τοῦ Ὄρθρου) and in the East Syrian Office for the Morning. We find the heading προσευχὴ ἑωθινή to this hymn in Apost. Const. vii, where it forms chap. 47, although that heading occurs only in two MSS. of the fourteenth and sixteenth centuries, whilst the *Codex Alexandrinus* of the Bible gives the hymn amongst the thirteen Byzantine odes after the psalms and heads it ὕμνος ἑωθινός. As this MS. is assigned to the fifth century, we must suppose that it was intro-

duced into the Greek Church in the fifth century, whilst its presence in the Nestorian rite and in the Apostolical Constitutions suggests its use at Antioch in the fourth to fifth century. Here again the Milanese rite followed the Greek and used this hymn daily at Matins (Thomasius, *Psalterium*, Rome, 1697, p. 760). We must regard its introduction into the Coptic rite as an instance of Greek influence.

(2) The *Trisagion* dates from the pontificate of S. Proclus (434–46) of Byzantium, and so is also a Greek addition to the office (Brightman, *East. Lit.* 531. 9). The original form was ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος· ἐλέησον ἡμᾶς. To this Peter the Fuller of Antioch (471–88) added ὁ σταυρωθεὶς δι' ἡμᾶς, and this addition is retained in the Jacobite churches of Syria and Egypt. The Syrian Jacobites repeat the clause with its addition three times, but the Copts and Abyssinians say it thus :—

ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ὁ ἐκ παρθένου γεννηθείς, ἐλέησον ἡμᾶς.

ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ὁ σταυρωθεὶς δι' ἡμᾶς, ἐλέησον ἡμᾶς.

ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ὁ ἀναστὰς ἐκ τῶν νεκρῶν καὶ ἀνελθὼν εἰς τοὺς οὐρανούς, ἐλέησον ἡμᾶς.

δόξα κτλ.

ἁγία τριάς, ἐλέησον ἡμᾶς.

It is thus used in the Egyptian Liturgy before the Gospel, and with an appendix (see p. 95, *infra*) at every Office of the day, except Compline, and at each of the three Nocturns. The introduction of this hymn into the Liturgy was due to Greek influence and its place in the daily offices, if also derived from the Greek rite, where it is found at every office except Great Compline (i. e. Compline as said during Lent).

(3) The *Prayer of Esaias* is used at Compline only, and this also is taken from the Greek Office. It is

rather an antiphonal (farced) canticle than an original composition. It consists of passages based upon Isa. viii. 9, 10, 12, 13, 17, 18; ix. 2, 6, farced with the antiphon "God is with us" (Isa. viii. 10); thus—

"God is with us."

"Know this, all ye Gentiles: God is with us." Isa. viii. 9.

"Know this unto the ends of the earth: God is with us." Isa. viii. 9, &c. (See p. 106, below.)

Troparia.

We have now to consider the *troparia* or short Office hymns. In the Coptic Office each of these consists of three parts, the first concluding with the first half of the *Gloria Patri*, the second with its second half. Both these two parts are taken from the corresponding troparia of the Greek Office, whilst the third part is usually the Greek following the troparion. In the day-hours the Coptic troparia are always two in number, the first from the corresponding Greek hour, the second from its *mesorion*. The Coptic troparia are sixteen in number, i.e. two at every Office except Morning, and two in each Nocturn at Midnight.

Troparia are not used in the Morning Office, which in several respects differs from the others, but two are said at the Third, Sixth, and Ninth Hours, at Vespers, Compline, and at each of the first two Nocturns, one at the last Nocturn. The following is a table of these Troparia, the first and second at each Office being distinguished by the letters A and B respectively:—

At the Third Hour.

(A) ⲡⲉⲡⲛⲁ̅ ⲉⲑ̅ⲩ̅ ⲡⲟ̅ⲥ̅. ϥⲏ ⲉⲧⲁⲕⲟⲩⲟⲣⲡ . . . The Greek Troparion at the Third Hour, *κύριε ὁ τὸ πανάγιον* κτλ., followed by the Theotokion, *θεοτόκε σὺ εἶ ἡ ἄμπελος* κτλ. Here, as in all cases, the first part of the Troparion is said then *δόξα* κτλ., the second part with *καὶ νῦν* κτλ., then the Theotokion, all standing in Coptic as the Troparion.

(B) ⲱ ⲡⲓⲟⲩⲣⲟ ⲛⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ . . . Also at Midnight. The first part of this Troparion is found in the Greek Ἀκολουθία of Midnight, *βασιλεῦ οὐράνιε κτλ.*

At the Sixth Hour.

(A) ⲱ ⲫⲏ ⲉⲧⲁϩⲉⲛ ⲡⲉϥⲟⲟⲩ ⲙⲙⲁⲣⲉ . . . Greek Troparion at the Sixth Hour, *ὁ ἐν ἕκτῃ ἡμέρᾳ τε καὶ ὥρᾳ κτλ.*, with Theotokion, *ὅτι οὐκ ἔχομεν παρρησίαν κτλ.*

(B) ⲁⲕⲓⲣⲓ ⲛⲟⲩⲟⲩϫⲁⲓ ϩⲉⲛ ⲟⲩⲙⲏⲧ . . . Second Greek Troparion said at the Sixth Hour, "if it be not a festival", *σωτηρίαν εἰργάσω ἐν μέσῳ τῆς γῆς κτλ.*, and the Theotokion said on Wednesday and Friday, *ὑπερδεδοξασμένη ὑπάρχεις κτλ.*

At the Ninth Hour.

(A) ⲱ ⲫⲏ ⲉⲧⲁϥϫⲉ ⲙⲡⲛⲓⲙⲫⲓⲟⲥ . . . Greek Troparion at the Ninth Hour, *ὁ ἐν τῇ ἐνάτῃ ὥρᾳ κτλ.*, and its Theotokion.

(B) ⲉⲧⲁϥⲛⲁⲩ ⲛⲁⲉ ⲛⲓⲥⲟⲛⲓ . . . Second Troparion, "if it be not a feast", *βλέπων ὁ λῃστὴς κτλ.*, with its Theotokion, *τὸν ἀμνὸν καὶ ποιμένα κτλ.*

At the Evening Office.

(A) ⲁⲓⲉⲣⲡⲟϩⲓ ⲉⲣⲟⲕ ⲡⲉ̅ . . . Followed by Nunc Dimittis. Expanded from the Greek Troparion at Ἀκολουθία of Vespers, if not a festival, *πρὸς σὲ ἦρα ὀφθαλμούς κτλ.*; also followed by the Nunc Dimittis.

(B) ϫⲉⲣⲉ ⲟⲛ ⲉⲧⲁϫⲉⲙ . . . Based on last Troparion at Greek Ἀκολουθία of Vespers, *θεοτόκε παρθένε χαῖρε κεχαριτωμένη κτλ.*, with invocations of the chief Coptic monastic saints before the third part (after *καὶ νῦν κτλ.*).

At Compline (the Twelfth Hour).

(A) ⲓⲥ ⲡⲉϥⲟⲟⲩ . . . Troparion at Greek "Great Compline", *τὴν ἡμέραν διελθών κτλ.*, together with the choral addition *ἡ ἀσώματος φύσις κτλ.*; then, after the Creed (as in Greek Office), the intercessions ⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲑⲉⲟⲧⲟⲕⲟⲥ, as in Greek.

(B) ⲡⲁⲟⲕ ⲡⲟ̄ⲥ̄ ⲉⲧⲥⲱⲟⲩⲛ . . . Enlarged from second Troparion in Greek Office, if not a festival, *φώτισον τοὺς ὀφθαλμούς κτλ.*

Midnight Office.

At each of the three Nocturns are two Troparia, the second in each being ⲱ ⲡⲓⲟⲩⲣⲟ ⲛⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ, as at the Third Hour : the first Troparia are—

(I) At the First Nocturn.

ϩⲛⲡⲡⲉ ⲓⲥ ⲡⲁⲧⲱϣⲉⲗⲉⲧ . . . Troparion in Greek Office at Midnight, *ἰδοὺ ὁ νυμφίος ἔρχεται κτλ.*

(II) At the Second Nocturn. ⲙⲁⲓ ⲡⲛⲓ ⲡⲟ̄ⲥ̄.

(III) At the Third Nocturn. ⲁⲉⲛ ⲟⲩϩⲁⲗ ⲡⲛⲁⲏⲧ . .

The metrical hymns are the Psali (ⲯⲁⲗⲓ) or Absaliyah (ابصالية), the Doxologies, and the Theotokias. The Psali are either metrical paraphrases based on Canticles or hymns constructed on the model of these. The Doxologies are shorter hymns on the feasts of Saints, &c. The Theotokias are longer compositions in honour of the Virgin Mary.

All these are composed in stanzas of four lines each ; in some of the later hymns these lines are rhymed, usually the rhyme occurs between lines 2 and 4 ; thus a b c b, more rarely a b a b, and in some paraphrases of the Theotokia found in MS. Göttingen Kön. Univ.-Bibl. Kopt. 10 the last line of a stanza is repeated as the first of the next, the following rhyming with it ; thus a a a b / (b) b b c / (c) c c d / &c., where the letter in brackets represents the preceding line repeated.

The following specimens illustrate the systems of rhyme :—

(i) Second and fourth lines only.

ⲗⲟⲩⲟⲥ ⲧⲟⲩ ⲑⲉⲟⲥ
ⲁϥϣⲱⲡⲓ ⲛⲟⲩⲁⲓ
ⲁⲉⲛ ⲡⲉϥⲡⲣⲟⲥⲱⲡⲟⲛ
ⲛⲉⲙ ⲧⲉϥϕⲩⲥⲓⲥ ⲧⲁⲓ.

(ii) First and third, second and fourth.

ⲁⲩⲣⲟⲡⲉⲙ ⲛⲁϥ ⲉⲓⲣⲓ
ⲡⲟⲩⲕⲧⲏⲱⲧⲟⲥ
ⲍⲉⲛ ⲟⲩⲱⲉ ⲙⲏⲉⲣⲓ
ⲉⲥⲗⲁⲗⲏⲟⲩⲧ ⲡⲭⲣⲏⲥⲟⲥ.

(iii) Two verses from Gött. Univ.-Bibl. Kopt. 10, with last line of one verse repeated in next.

ⲍⲉⲱⲱ ⲛⲁⲉ ⲛⲁⲡⲁⲣⲁⲡⲧⲱⲙⲁ
ⲛⲉⲙ ⲡⲱⲗⲉⲃ ⲛⲧⲉ ⲡⲉⲕⲥⲱⲙⲁ
ⲉⲧⲉⲣⲕⲟⲩⲁⲓ ⲙⲡⲓⲕⲁⲑⲁⲣⲧⲱⲙⲁ
ⲛⲁⲛⲟⲩϯ ⲙⲡⲉⲣⲭⲁⲧ ⲡⲥⲱⲕ.

ⲛⲁⲛⲟⲩϯ ⲙⲡⲉⲣⲭⲁⲧ ⲡⲥⲱⲕ
ⲁⲗⲗⲁ ⲙⲁⲧⲁⲥⲑⲟⲓ ⲭⲁⲣⲟⲕ
ⲛⲧⲁⲓⲣⲓ ⲛⲉⲧⲉⲩ ⲛⲁⲕ
ⲉⲑⲏⲉ ⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲛⲧⲁⲕ.

At the head of each hymn is given the "tone" indicating both the tune and the metre, either the more joyful "Adam" (ادام) or the more solemn "Batos" (واطس), the lines being somewhat longer in the latter metre. In the case of the Psali and Theotokias "Adam" occurs on Sunday, Monday, and Tuesday; "Batos" on the other days of the week. It is noteworthy that these two names given to the most usual tones are taken from the Theotokias, "Adam" being the opening word of the Monday Theotokia, "Batos" of that for Thursday. The names of these two tones are employed in other parts of the Divine Office and Liturgy whenever a metrical composition occurs, and thus it appears that the Theotokia is the prototype of Coptic metrical hymns.

VI. STRUCTURE OF THE OFFICES.

Lord's Prayer.

The Lord's Prayer was the original devotion at every hour (Didache 8), and always retained its place after the Psalmody. Later, in the Western Office, its place was taken by a collect, or a collect was added, and this latter course has also been followed in the Greek and Coptic Offices. Now in the Coptic rite the Lord's Prayer is also recited as a preparation for the Office, but this is a more recent addition; the Office use of the Lord's Prayer is that which occurs later in each service. Except at Compline, it is always preceded by the Trisagion.

At every office, usually after the Lord's Prayer, but separated from it, the *Kyrie eleison* is repeated forty-one times; at the Third, Sixth, and Ninth Hours, Vespers, and Compline the second Troparion stands between this and the Lord's Prayer; at the first two Nocturns at Midnight also it follows the second Troparion, but the Trisagion and Lord's Prayer are placed after it At the Morning Office and the last Nocturn at Midnight it is preceded by the Creed. These arrangements will be best understood by reference to the comparative table below.

Morning.	Third, Sixth, Ninth Hours.	Vespers.	Compline.	Midnight.	
				Nocturns I, II.	Nocturn III.
Thanksgiving					
Invitatory				Invitatory	
Psalm 50					
Psalms	Psalms	Psalms	Psalms	Psalms	Psalms
			Canticle		
Hymn	Trop. A	Trop. A	Trop. A	Trop. A	Trop. A
		Canticle	Creed		Canticle
Doxologies			Intercessions		Prayers
Angelic Song					Angelic Song
Trisagion	Trisagion	Trisagion			Trisagion
Lord's P.	Lord's P.	Lord's P.	Lord's P.		Lord's P.
Creed	Trop. B	Trop. B	Trop. B	Trop. B	
Kyrie	Kyrie	Kyrie	Kyrie	Kyrie	
Metrem.	Metrem.	Metrem.	Metrem.	Trisagion	Metrem.
			Psalm 116	Lord's P.	
			Ode iv		Odes
			Hymn		Hymn
			Theotokia		Theotokia
			Difnar		Difnar
					Creed
					Kyrie
					Metremhe

Metremhe means "a setting free", and occurs in the Bohairic version of Lev. xix. 20, &c., and the name is in the Office applied to the prayer which closes the service. It is justly compared by the Marquess of Bute to the Latin "absolutio", which is also used for a closing prayer in the Roman Breviary. The Coptic Metremhe is usually a prayer ascribed to S. Basil the Great, and taken from the corresponding office in the Greek Horologion. Five of these are especially to be noted:—

Morning. Metremhe. ⲫⲛⲏⲩ ⲛ̄ⲑ̄ⲥ ⲫ☩ ⲛⲧⲉ ⲡⲓⲭⲟⲓⲗ. . From Greek Prayer of S. Basil at Office of Dawn, *ὁ θεὸς ὁ αἰώνιος* κτλ., based on S. Basil, Rule xxxvii. 3.

Third Hour. Metremhe. ϕϯ πτε ⲙⲉⲧⲡⲉⲛϩⲉⲧ . . Altered from Greek Prayer of S. Basil at Third Hour, κύριε ὁ θεὸς ἡμῶν κτλ., based on S. Basil, Rule xxxvii. 3.

Sixth Hour. Metremhe. ⲧⲉⲡⲡⲉⲛϩⲙⲟⲧ. . . From Greek Prayer of S. Basil at Sixth Hour, θεὸς καὶ κύριε τῶν δυνάμεων κτλ., based on S. Basil, Rule xxxvii. 4.

Ninth Hour. Metremhe. ϕϯ ϕωτ . . . . From Greek Prayer of S. Basil at Ninth Hour, δέσποτα κύριε κτλ., based on S. Basil, Rule xxxvii. 4.

Twelfth Hour. Metremhe. ϕⲡⲛⲏ ⲡⲟ̄ⲥ̄ . . . From Greek Prayer of S. Basil at Compline, κύριος, κύριε, ὁ ῥυσάμενος κτλ., based on S. Basil, Rule xxxvii. 5. In each case the Coptic prayer is not a translation from the Greek, but rather a loose paraphrase.

VII. BOOKS USED AT THE DIVINE OFFICE.

The Eastern Churches have never adopted the Western custom, itself not earlier than the fourteenth century, of collecting all the parts of a service into one volume, e.g. the *missal* for the liturgy, the *breviary* for the daily offices, &c. In the West this was done because it became a custom for one man to recite privately the whole mass or office. In such an instance as that of the Roman *martyrology*, which is only read in the full choir, the daily portions have never been placed in the Breviary, but remain in a separate book. So in Egypt where the Divine Office has not passed outside the monastic choir there has never arisen any occasion for compiling a comprehensive manual.

The books used in the recitation of the Coptic Office are usually three in number:—

(1) The Psalterion (Horologion) which contains the Reader's part, the psalms, troparia, and certain hymns which are recited by the one Reader alone, as well as the prayers (absolutions or metremhe) said by the Priest.

(2) The Psalmodia or Theotokia containing the Odes, Theotokia, Doxologies, &c., chanted by the Deacon or choir. It is as well to remember that the "deacon" in Egypt is now usually a choir boy or layman, an abuse which has arisen from the lack of educated persons fit to be ordained as clergy. Thus we may call the Psalmodia either a Deacon's manual or a choir book. It frequently contains the Deacon's part of the Mass also (e.g. Vatican Cod. Copt. 38; Paris Bibl. Nat. Copte 22; id. 35, &c.), and many later copies add hymns in the vernacular Arabic with other private devotions. Abu'l-Barakât (fourteenth century), enumerating the various liturgical books in his "Lamp of Darkness" (Paris Bibl. Nat. Arabe 203, fol. 108 b), thus describes the Psalmodia: "And the Psalmodia, and this consists of the Odes, Theotokias, and Doxologies." These three elements usually form the substance of the extant copies of the Psalmodia, of which the oldest (Vatican Cod. Copt. 38) is practically contemporary with Abu'l-Barakât. These Odes, &c., are sung after the psalmody of the Evening and Midnight Offices.

(3) The Difnar or Antiphonarium, which contains the special hymns used on the various festivals, fasts, &c. The compilation of this Difnar has been ascribed to Abba Gabriel (A.D. 1131–46), the same who ordered the Egyptian bishops to explain the Creed and Lord's Prayer to the people in Arabic.[1] It seems not improbable that the compilation of the choir books generally belongs to this period when Coptic was already passing out of general use.

[1] But see Crum, *Catalogue of Coptic MSS. in Rylands Library*, p. 213.

VIII. THE ODES.

The Odes of the Egyptian Church are but four in number. These are called by the Greek name (ϩωc, هوس).

(1) The Praise of the Prophet Moses. Exod. xv. 1–19.

(2) Psalm 135 (136).

(3) Song of the Three Children.

(4) Psalms 148, 149, 150.

The last Ode is used after Evening Prayer, the whole four after the Midnight Office.

In copies of the Psalmodia each of the first three Odes is followed by a Psali, and in many copies the last (third) of these Psali is followed by a litany of intercession, ⲁⲣⲓ ⲡⲣⲉⲥⲃⲉⲩⲓⲛ ⲉϫⲱⲛ.

IX. THE PSALI OR ABSALIYAH.

The Psali is a hymn which varies according to the day, whether feast, fast, or ordinary week-day, although the name is given more widely to all poetical compositions in the common (four-line) metre. In the text below we are concerned only with those appointed for use on the days of the week. These are usually found in the Psalmodia, which indeed derives its name from their presence.

The following is a list of the weekly Psali as found in the MSS.: Vatican Cod. Copt. 38; Paris Bibl. Nat. Copte 69, 22, 35, 75, 76, 81; Oxford Bodl. Hunt. 256; Marshall 49, 100.

Sunday. ⲁⲓⲕⲱϯ ⲛⲥⲱⲕ . .
Monday. ⲁⲛⲁⲡⲁⲩⲉ . .
Tuesday. ⲁⲙⲟⲩ ⲩⲁⲣⲟⲛ ⲙⲫⲟⲟⲩ . .
Wednesday. ⲙⲁⲣⲟⲩⲟⲩⲛⲟϥ ⲛⲧⲟⲩⲟⲉⲗⲏⲗ . .
Thursday. ⲗⲟⲓⲡⲟⲛ ⲅⲁⲣ ⲱ ⲡⲁⲙⲉⲛⲣⲁϯ . .
Friday. ⲁⲗⲏⲱⲥ ⲁⲓϯ ⲙⲡⲁⲟⲩⲟⲓ . .
Saturday. ⲁϥϯ ⲙⲡⲟⲩⲛⲟϥ ⲙⲡⲉⲛⲯⲩⲭⲏ . .

In many later MSS. (e.g. Göttingen Königl. Univ.-Bibl. Kopt. 10; British Museum Orient. 428, &c.) other Psali are given:—

Sunday. ⲁⲙⲱⲓⲙⲓ ⲡⲓⲗⲁⲟⲥ . .
Monday. ⲁⲙⲱⲓⲙⲓ ⲧⲏⲣⲟⲩ ⲙⲫⲟⲟⲩ . . .
Tuesday. ⲁⲣⲉϩ ⲉⲣⲟⲓ ⲡⲁⲡⲟⲩϯ . . .
Wednesday. ⲁⲓⲉⲣϩⲉⲗⲡⲓⲥ ⲉⲣⲟⲕ ⲡⲁⲡⲟⲩϯ . .
Thursday. ⲁⲡⲁⲉⲣϩⲏⲧⲥ ⲱ ⲡⲁⲙⲉⲛⲣⲏϯ . .
Friday. ⲁⲓⲉⲣⲉⲧⲓⲙ ⲁⲛⲟⲕ ⲡⲓⲕⲉⲣⲙⲓ . .
Saturday. ⲁⲙⲱⲓⲙⲓ ⲧⲏⲣⲟⲩ ϩⲉⲛ ⲟⲩⲥⲓⲱⲱⲟⲩ . .

The MS. Paris Bibl. Nat. Copte 128, whilst giving these latter for most days of the week, differs in two instances, viz.:—

Thursday. ⲁϕϯ ⲥⲁⲧⲓ ⲙⲙⲱⲧⲥⲛⲥ ⲉⲃⲟⲗ . .
Friday. ⲁⲛⲟⲕ ϩⲁ ⲡⲓⲭⲱϩ ⲙⲡⲁⲉⲣⲡⲟⲩⲓ . . .

Yet other Psali occur in some MSS. of the eighteenth to nineteenth centuries, and in many cases alternative forms are given, but the above covers the older hymns for the days of the week. Psali of the second or third lists above are found only in MSS. where the Theotokias are of types iii or iv (see p. 63, below).

X. THE THEOTOKIA.

In the Greek Church the term Theotokia designates a hymn used in the course of the daily office, but the Coptic Theotokia is used after the Evening and Midnight Offices and has been compared with the Western *Officium Parvum*. This is not quite an accurate comparison, for whilst the Western *Officium* is more or less a replica of the whole office as used on feasts of the Virgin, the Coptic Theotokia is purely a metrical composition bearing no analogy to the office. It might rather be compared with such hymns as the "Salve Regina" in the Western Breviary, although its form is much longer.

The Theotokia is supposed to be used regularly throughout the year, but Mallon states ("Les Théotokies" in *Revue de l'Orient Chrét.* 1904, p. 24) that in fact it is only used during the month ⲭⲟⲓⲁⲕ (قبهك Dec. 10–Jan. 9). Thus it is not uncommon to find the whole book of the Psalmodia or Theotokia headed . . . . ⲕⲁⲧⲁ ⲧⲁϫⲓⲥ ⲛⲧⲉ ⲡⲓⲁϩⲟⲧ ⲭⲟⲓⲁⲕ or . . . . ⲡϯⲉⲟⲙⲡⲓ ⲉⲑⲟⲩⲁϩ. Amongst the Jacobites it is a common custom to say all the seven offices, intended for the days of the week, on Saturday night; whilst the Uniat Copts sometimes follow this usage, but more generally neglect the Theotokias altogether.

There is a tradition that the Theotokias are by S. Ephrem Syrus, but Fries remarks (*Weddase Marjam*, Leipzig, 1892, introd.) that nothing is found in his extant works to justify this. This statement, however, appears too sweeping, for several resemblances occur between S. Ephrem's مدراشا on the Nativity (e.g. comparison of the Virgin with the tabernacle, with Eve, &c.). Now S. Ephrem's rhythms are thirteen in number, of which the first evidently belongs to the night before Christmas (cf. reference to the promise fulfilled

"to-day," "To-day a child was born," &c., "Who would pass this night in sleep?" &c.); and so we may reasonably suppose that the thirteen cover the thirteen evenings from the eve of Christmas to that of the Epiphany, which seems to correspond with the use of the Theotokia during the month Koaihk, afterwards extended to the rest of the year but never obligatory at other seasons, and so finally, through laxity, restricted to the month in which it was compulsory.

But properly S. Ephrem's ܬܫܒܚܬܐ are fifteen in number (Asseman, *Bibl. Orient.* i. 80), yet the very fact that two have been dropped and are not generally found in codices of S. Ephrem's works tends to confirm the association of the thirteen with the thirteen eves, the two not required for liturgical recitation being omitted.

On comparing the Coptic Theotokia with the Theotokarion of the Greek Church many resemblances will be found, especially in the case of the Greek hymns ascribed to S. John Damascene and Arsenius the Monk. Some of the most striking of these are:—

S. John Damascene (Greek Theotokion for Friday).

δ'. The Virgin is called λογικὴ περιστερά: cf. p. 125, *infra.*

ε'. The Virgin is compared to Jacob's ladder: cf. p. 189, &c., *infra.*

In the same writer's "Canon" for Friday.

The Virgin is compared to a pot of manna, χαῖρε στάμνε, τὸ μάννα φέρουσα ἔνδον (ᾠδὴ α'): cf. *infra*, Sunday Theotokia, sect. iv.

The Virgin is compared to Jacob's ladder, ἡ θεία κλῖμαξ ἣν εἶδεν ὁ Ἰακώβ (ᾠδὴ γ'): cf. *infra*; to the table of shew-bread, χαῖρε μυστικὴ ζῳοτρόφε τράπεζα (ᾠδὴ δ'): cf. *infra*; to the tabernacle, χαῖρε σκηνὴ πλατυτέρα νεφέλης (ᾠδὴ ε'): cf. *infra*, Sunday Theotokia, sect. i.

Arsenius the Monk is the author of the Wednesday Canon; here we find the Virgin compared to various

objects in the tabernacle, *στάμνον σε χρυσῆν καὶ λυχνίαν, τράπεζαν καὶ ῥάβδον (ᾠδὴ η')*: cf. *infra*.

Besides these we may note comparisons with other Greek hymn-writers, especially the ninth century Basilian monk, Josephus Hymnographus, whose "Mariale" will be found in Migne's *Patrol. Graec.* vol. cv. There we find the Virgin compared to the mercy-seat, *χαῖρε θρόνε πύρινε τοῦ πανκράτορος* (Mariale vi. 1: cf. Sunday Theotokia, sect. 3); to the golden candlestick, *ὄφθη ἡ λαμπὰς λυχνία τε σήμερον ἡ χρυσαυγίζουσα φῶς τὸ προαιώνιον ἐν ᾗ οἰκῆσαν τοὺς ἐν νυκτὶ τῶν δεινῶν καταφωτίσει* (Mariale i. 9: cf. Sunday Theotokia, sect. 5); to the golden censer, *ἤνθησε τὸ μῆλον τὸ εὐῶδες* (Mariale i. 8: cf. Sunday Theotokia, sect. 6, *infra*).

Similarities with the Sunday Theotokia occur also in the poems of Sergius (J. B. Pitra, *Analecta Sacra*, Paris, 1876, p. 265).

χαῖρε, ἀβλεψίας
ἐμῆς λύχνε ἄσβεστε·
χαῖρε, στάμνε, κῆπε, τράπεζα,
καὶ πανάγιε ναέ·
χαῖρε, βάτε ἀκατάφλεκτε
καὶ παράδεισε τερπνέ, &c.

The Coptic Theotokias are not translations from the Greek, but original poems composed on the model of these Greek hymns, as Mallon remarks: "Mais ce texte (i.e. the Greek) n'a été pour eux qu'un thème qui les a inspirés et leur a fourni les principales idées développées dans leurs poésies" (*Rev. de l'Orient Chrét.* 1904, p. 17, note 1).

It is worth noting that, whilst an allegorical explanation of the Old Testament was characteristic of the Alexandrian Church, Saint Pakhom is credited with a mystical interpretation of the tabernacle and its furniture (Zoega, pp. 42–3).

Originally the liturgical language of the Church of

Alexandria was Greek, and although it appears that formularies existed in Coptic at an early date at least in Upper Egypt, the general introduction of Coptic in place of Greek took place in the Jacobite community during the period A. D. 444–642, when antagonism between the Jacobites and Melkites induced the former to adopt an attitude of opposition towards the Greek language as being that of the state church.

But the Egyptian liturgies did not exist only in a Greek text and Coptic version, but also in Ethiopic and Nubian translations for the use of the two daughter churches. As regards the Theotokias Greek models exist, but as we have seen the Coptic Theotokias are based on, not translated from, these. Nor are any Nubian versions known to exist. But the Ethiopic translation is extant. In the Theotokias for Monday, Saturday, and Sunday all the Ethiopic matter is represented in the Coptic, although in those for Saturday and Sunday the Coptic has added a series of interpolations, in the midst of which the text common to Coptic and Ethiopic stands untouched. In the four other Theotokias the Ethiopic forms are fuller than the Coptic, though in the Theotokia for Friday the difference consists only in the addition of one section.

The relationship between the Ethiopic and Coptic can be best seen in the Saturday Theotokia. In Ethiopic this consists of ten sections. These ten sections correspond in detail with the ten sections found in every text of the Coptic Theotokia. But in some Coptic texts each section has appended a paraphrase or ⲉⲣⲙⲏⲛⲓⲁ, each such paraphrase being either added after the section which it explains (e. g. Vatican Cod. Copt. 38, &c.) or given separately in another part of the book (e. g. Oxford Bodl. Hunt. 256; Göttingen Kön. Univ.-Bibl. Kopt. 10, &c.); whilst the Göttingen MS. adds two further paraphrases to each section. Very much the same occurs in the Sunday Theotokia. There are nine sections in

the Ethiopic which appear as eight (7–8 in one) in the Coptic; to these paraphrases are added, one to each section in every Coptic text, secondary and tertiary paraphrases in some codices. On these grounds it seems probable that the simpler text represented by the matter common to the Coptic and Ethiopic may justly be regarded as the original. (That the Ethiopic represents the earlier form is maintained by Stern: article "Kopten" in Ersch u. Gruber, *Allgem. Encykl.*, Leipzig, 1886, and K. Fries, *Weddase Marjam*, Leipzig, 1892, p. 5.)

XI. THE SUNDAY THEOTOKIA.

The Sunday Theotokia is in eight sections, in which the Virgin Mary is compared to the various articles in the tabernacle, thus:—

(i) The Virgin is compared to the tables of the law. The tables contained ten commandments; the Greek figure ten (iota) being also the initial of the name of Ἰησοῦς, who was contained in the Virgin's womb. This comparison appears also in *Apostolical Constitutions* II. xxv. 11 καὶ τὴν δεκάδα ἐγκωκυῖα καὶ ἐπὶ τὸ ἰῶτα ὅπερ ἐστὶν ἀρχὴ ὀνόματος Ἰησοῦ πεπιστευκυῖα. Cf. Gibson's *Syriac Didascalia* (Cambridge, 1902, fol. 32 a), and Hauler's *Didascaliae Apost. fragmenta* (Verona, 1900) xlviii. 17 "decalogum enim proferens significavit Ie(su)m: i enim iota significat, iota autem initium nominis est Ie(s)u".

(ii) Comparison with the ark. The "wood which does not decay" (the LXX taking ἄσηπτος as the meaning of שׁטם) being symbolical of the virginity which was not destroyed by child-bearing. The comparison of the Virgin to the ark is found also in Brit. Mus. Orient.

1241 (34) in a gloss on Theodotion's version of Exod. xxxvii. 4 ϯκτϩωτος παϫαϥ ⲁⲧⲓⲙⲓ ⲙⲙⲟⲥ ⲉϩⲣⲏⲓ ⲉϫⲉⲛ ⲙⲁⲣⲓⲁ ϯⲑⲉⲟⲧⲟⲕⲟⲥ. ϫⲉ ⲁϥⲥⲓ ⲥⲁⲣϫ ⲛϩⲏⲧⲥ ⲛϫⲉ ⲡⲱⲏⲣⲓ ⲙⲫϯ ⲁϥⲉⲣⲟⲩⲁⲓ ⲛⲟⲩⲱⲧ ⲉϥϩⲱⲡⲓ ⲉⲧⲉϥⲙⲉⲑⲛⲟⲩϯ.

(iii) The Virgin compared to the mercy-seat.

(iv) Compared to the golden vessel containing manna, for the Virgin contained the "Bread of Life".

(v) Compared to the golden candlestick, Jesus who was in Mary being the true Light.

(vi) The Virgin compared to the golden censer whence arose the odour of incense for the purging of sins.

(vii) The Virgin compared to the rod of Aaron which blossomed without planting or watering, a type of her miraculous conception of Christ.

(viii) A general conclusion.

Each of the first seven of these eight sections concludes with the refrain—

ⲉⲟⲩϩⲉ ϥⲁⲓ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲥⲉⲥⲓⲥⲓ ⲙⲙⲟ
ⲧⲁⲟ̅ⲥ̅ ϯⲑⲉⲟⲇⲟⲕⲟⲥ
ⲉⲟⲟⲩⲁϩ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ.

ⲁⲛⲟⲕ ϫⲱⲛ ⲧⲉⲛⲧⲱⲃϩ
ⲉⲟⲣⲉⲛϣⲁϣⲛⲓ ⲉⲩⲛⲁⲓ
ϩⲓⲧⲉⲛ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ
ⲛⲧⲟⲧϥ ⲙⲛⲁⲓⲙⲁⲓⲣⲱⲙⲓ.

All these eight sections appear in the Ethiopic as well as in the Coptic. But no Coptic text contains these sections alone, the plainest and presumably the earliest adds two interpolations which are found in every extant codex of the Psalmodia. These are:—

(1) A paraphrase added to each of the first seven sections. Each such paraphrase terminates with the refrain—

ⲉⲟⲩⲉ ϥⲁⲓ ⲧⲉⲡⲥⲓⲥⲓ
ⲙⲙⲟ ⲁⲅⲓⲟⲥ
ⲇⲉⲛ ⲣⲁⲛⲧⲙⲛⲟⲗⲟⲅⲓⲁ
ⲙⲡⲣⲟⲫⲏⲧⲓⲕⲟⲛ.

ⲭⲉ ⲁⲧⲥⲁⲭⲓ ⲉⲟⲩⲏϯ
ⲛⲣⲁⲛⲣⲏⲛⲟⲩ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ
ϯϩⲁⲓ ⲉⲟⲟⲩⲁⲩ
ⲛⲧⲉ ⲡⲓⲛⲓⲱϯ ⲛⲟⲩⲣⲟ.

ⲧⲉⲛϯⲣⲟ ⲧⲉⲡⲧⲱⲃⲣ
ⲉⲟⲣⲉⲛⲱⲁⲱⲡⲓ ⲉⲡⲛⲁⲓ
ⲣⲓⲧⲉⲛ ⲛⲉⲡⲣⲉⲥⲃⲓⲁ
ⲛⲧⲟⲧⲕ ⲙⲡⲓⲙⲁⲓⲣⲱⲙⲓ.

(2) Six lections from S. Luke are inserted between these seven sections. These lections give the canticles known to the Western Church as the *Magnificat, Benedictus*, and *Nunc Dimittis*. They are distributed in the following order.

Before section ii.	S. Luke	i. 45–50.
iii.	„	i. 51–5.
iv.	„	i. 68–72 (68–70).
v.	„	i. 73–7 (71–5).
vi.	„	i. 78–9 (76–9).
vii.	„	ii. 29–32.

The three lections given in brackets are found only in MS. Paris Bibl. Nat. Copte 69. The fragment Brit. Mus. Or. 5644 (3) heads the lections it contains (which are all from the *Benedictus*) presumably referring to the first. Traces of the same interpolated lections are found in the Tuesday Theotokia in Bodleian MS. Marshall 100.

Another group of MSS., little if at all inferior in age to those which contain the above additions, only add a

second paraphrase after each of the paraphrases already referred to. Of such type are MSS. Paris Bibl. Nat. Copte 22 and Bodleian Huntingdon 256, which closely resemble one another in general appearance. These secondary paraphrases end with the refrain—

ⲉⲟⲃⲉ ⲫⲁⲓ ⲧⲉⲡϯⲱⲟⲩ ⲛⲉ
ⲭⲱⲥ ⲑⲉⲟⲧⲟⲕⲟⲥ
ⲙⲁϯⲣⲟ ⲙⲡⲉⲩⲛⲏⲣⲓ
ⲛⲧⲉϥⲭⲱ ⲛⲁⲓ ⲉϩⲟⲗ.

Another group of MSS. substitute other longer paraphrases for those last mentioned, each ending with the refrain—

ⲧⲉⲡϯⲱⲟⲩ ⲛⲁϥ ⲭⲱⲥ ⲡⲟⲩϯ
ⲧⲉⲡⲭⲱ ⲛⲁϥ ⲛϩⲁⲙⲯⲁⲗⲓⲁ
ⲭⲱⲥ ⲣⲱⲙⲓ ⲙⲡⲉⲛⲣⲏϯ
ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲙⲁⲣⲓⲁ.

One MS. (Paris Bibl. Nat. Copte 128) interpolates a "prelude" before each of the first five lections, the preludes ending with the refrain—

ⲧⲉⲡϯⲱⲟⲩ ⲛⲁϥ ⲭⲱⲥ ⲡⲟⲩϯ
ⲧⲉⲡⲭⲱ ⲛⲁϥ ⲛϩⲁⲙⲯⲁⲗⲓⲁ
ⲉⲥⲣⲱⲙⲓ ⲙⲡⲉⲛⲣⲏϯ
ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲙⲁⲣⲓⲁ.

We have thus four types of the Sunday Theotokia, as follows :—

Type I.

Type I includes the MSS. in which each section of the Sunday Theotokia is followed by one paraphrase only. This type is represented by—

A. Vatican Cod. Copt. xxxviii, here of the sixteenth to seventeenth centuries.
B. Paris Bibl. Nat. Copte 69, fifteenth century.
E. Paris Bibl. Nat. Copte 75, sixteenth century.
G. Paris Bibl. Nat. Copte 81, eighteenth century.
N. Oxford Bodl. Marshall 40.

In all these the first section consists of (1) text and (2) paraphrase only, each of the remaining sections, ii to vi inclusive, contain:—

Lection.
Text of the section.
(a) Paraphrase.

Section vii appears in its simplest form in B (the oldest MS.) where it contains:—

Lection.
Text of the section.
(a) Paraphrase.
(b) Secondary paraphrase.

But all the other MSS. (A, E, G, N) insert the ⲯⲁⲗⲙ beginning ⲝⲛⲥⲟⲡ ⲙⲙⲏⲛⲓ . . between paraphrases (a) and (b).

In all the MSS. of this type section viii contains:—

Text of the section.
General conclusion in five sections.

To which A alone adds the ⲯⲁⲗⲙ commencing ⲭⲉⲣⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ. Now it is to be noticed that the MSS. range from the fifteenth to the eighteenth centuries, and approximate to the text in the Cairo edition of 1904; also in section vii there is a borrowing from Type II (i.e. in the (b) paraphrase). So it is clear that differences of type do not represent chronological periods, as Codex G of the eighteenth century gives Type I whilst Codex C of the fifteenth century gives Type II. The probable suggestion therefore is that the types represent local uses. We conjecture that Type I represents the secular use of the Church of Alexandria.

Type II.

Type II refers to the MSS. which place two paraphrases after each section of the Sunday Theotokia. The type is represented by the codices:—

C. Paris Bibl. Nat. Copte 22, fifteenth century.
L. Oxford Bodl. Huntingdon 256, fifteenth century.
Y. London Brit. Mus. Orient. 5644 (3); Crum 871.

This type, although fuller than I, is absolutely the simplest in its arrangement.

Sect. i. Text of section.
(a) Paraphrase.
(b) Paraphrase.

Sects. ii–vii inclusive. Lection.
Text of section.
(a) Paraphrase.
(b) Paraphrase.

Sect. viii. Text of section.
(a) Paraphrase.
Conclusion in five sections.

Whilst one instance of interpolation of I from II occurs in section vii and several MSS. of Type I (i.e. A, E, G, N) contain the ⲯⲁⲗⲓ ⲛ̄ⲥⲟⲛ . . , which appears an interpolation from Type III, there is nothing in Type II which we can regard as interpolation. Also it must be noted that the codices are early (fifteenth century) and bear traces of much use. They are contemporary with Codices B, A of Type I. But one at least, namely Codex Y, is known to be of Nitrian locus. We suggest therefore that Type II represents the Nitrian use, longer by the insertion of a secondary paraphrase (b) after each section, only one of these additions being adopted (after sect. vii) in the Church of Alexandria.

Type III.

This type also gives two paraphrases after each section, but they are not the same as those of Type II. They are always rhymed, a thing which does not occur in the paraphrases of Types I and II. This type is represented by the following codices:—

D. Paris Bibl. Nat. Copte 35, sixteenth century.
F. Paris Bibl. Nat. Copte 76, A.D. 1565.
M. Oxford Bodl. Huntingdon 603.
O. Oxford Bodl. Marshall 100.
Q. Göttingen Königl. Univ.-Bibl. Kopt. 10.
T. London Brit. Mus. Orient. 428 (Crum 863), date A.D. 1719.
U. London Brit. Mus. Orient. 1241 (28). Crum 882.

The last of these (U) contains the paraphrases peculiar to this type only, and these same paraphrases appear in the Appendix to Codex L. They existed therefore in the fifteenth century, although no MS. contains them in their proper places until the following century.

In MSS. of this type the order is:—

Sect. i. Text of section.
(a) Paraphrase.
(c) Rhymed paraphrase.

Sects. i–vi. Lection.
Text of section.
(a) Paraphrase.
(c) Rhymed paraphrase.

Sect. vii. Lection.
Text of section.
(a) Paraphrase.
(c) Rhymed paraphrase.
ⲯⲁⲗⲓ.
ⲯⲁⲗⲓ.
(b) Paraphrase.

Sect. viii. Text of section.
General conclusion in five sections.

But in the last two sections there is a certain variety. Codex F omits (c) the rhymed paraphrase. Codices M and Q insert Arabic Tarh (طرح) in section vii after the text of the section and after the first ⲯⲁⲗⲓ, and in section viii after the text and before the general conclusion. Codex Q alone inserts a ⲯⲁⲗⲓ after (b) paraphrase in section vii.

That the paraphrases of this type are contained in Codex L of Type II suggests that these also are of Nitrian origin ; that they are rhymed may be indication of more recent composition. We suggest that they were compositions intended for private use, such as those in the Appendix to Codex B and the other series in the MS. Paris Bibl. Nat. Copt. 23, but that they gradually became more popular, and so (i) in Alexandria contributed the ⲯⲁⲗⲓ commencing ϩⲛⲥⲟⲡ ⲙⲙⲏⲛⲓ which was appended in sixteenth century and later MSS. to section vii, and (ii) in Nitria replaced the (b) paraphrases altogether somewhere about the sixteenth century. Some of the later MSS., such as T, Q, &c., are probably intended for private devotion, not for public use, and these contain the (c) paraphrases together with Arabic hymns.

Type IV.

Type IV is but one peculiar instance of Type III found in Paris Bibl. Nat. Copte 128 (eighteenth century), differing only in that a prologue in rhyme is prefixed to sections ii–vi and a ⲯⲁⲗⲓ is inserted after the ϩⲛⲥⲟⲡ ⲙⲙⲏⲛⲓ . . in section vii. This codex contains no Arabic translations. Probably it represents a form prepared for private use. The inserted ⲯⲁⲗⲓ appears also in Rylands Copt. 430 (17).

In the following table these peculiarities are compared. (s) stands for the text of the section as represented in

Coptic and Ethiopic, (a) for the first paraphrase, (b) for that of Type II, (c) for that of Type III, (p) for the prologues of Type IV, (ψ) for an inserted ψαλι, and (t) for an Arabic Tarh. For the sake of comparison the order of the Coptic edition of 1904 is also given. No

	Type I.				Type II.	Type III.			Type IV.
	B.	E, G, N.	A.	Cairo edit.	C, L, Y.	D, F, O, T.	M.	Q.	K.
Sect. i	s	s	s	s	s	s	s	s	s
	a	a	a	a	a	a	a	a	a
	-	-	-	-	b	-	-	-	-
	-	-	-	-	-	c	c	c	c
Sects. ii–vi.	-	-	-	-	-	-	-	-	p
	e	e	e	-	e	e	e	e	e
	s	s	s	s	s	s	s	s	s
	a	a	a	a	a	a	a	a	a
	-	-	-	-	b	-	-	-	-
	-	-	-	-	-	c	c	c	c
Sect. vii	e	e	e	e	e	e	e	e	e
	s	s	s	s	s	s	s	s	s
	-	-	-	-	-	-	t	t	-
	a	a	a	a	a	a	a	a	a
	-	-	-	-	-	c	c	c	c
	-	ψ	ψ	ψ	-	ψ	ψ	ψ	ψ
	-	-	-	-	-	-	-	-	ψ
	-	-	-	-	-	-	t	t	-
	-	-	-	-	-	ψ	ψ	ψ	ψ
	b	b	b	b	b	-	-	-	-
	-	-	-	-	-	-	-	ψ	-
Sect. viii	s	s	s	s	s	s	s	s	s
	-	-	-	-	-	-	t	t	-
	f	f	f	f	f	f	f	f	f
	-	-	ψ	-	-	-	-	-	-

notice is taken here of instances where paraphrases are given by themselves and not inserted in the order of the Theotokia. (e) stands for the Gospel lections, (f) for the final portion (general conclusion in five short sections).

From this table will be seen the comparative regu-

larity of Type II, the manner in which Type I has been interpolated from II and III, and the variety of interpolations found in Type III.

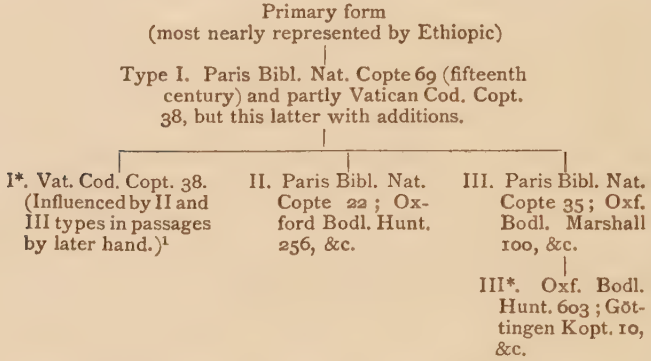
In the following table will be found a complete index of the first lines of the various sections and paraphrases.

Section, &c.	Opening words.	Type.	Page below.
I	ⲥⲉⲙⲟⲩϯ ⲉⲣⲟϫⲓⲕⲉⲟⲥ. ⲱ ⲑⲏ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ.	I, II, III, IV, C	
Paraphrase i . .	ⲱ ⲡⲓⲙ ⲛⲉⲑⲛⲁⲩ ⲥⲁⲥⲓ.	I, II, III, IV, C	
Paraphrase ii . .	ⲉⲣⲉ ⲡⲓⲙ ⲛⲁⲩ ϫⲱ. .	I, II . . .	
Paraphrase iii . .	ⲓⲥϫⲉ ϕϯ ⲩⲱⲣⲡ . .	III, IV . .	
Prelude to Sect. ii	(opening words missing)	IV . . .	
Lection, S. Luke i. 45–50.	ⲟⲩⲟⲩ ⲛⲉϫⲉ ⲙⲁⲣⲓⲁⲙ .	I, II, III, IV	
II	ϯⲕⲧⲏⲱⲧⲟⲥ ⲉⲧⲱⲩϫ . .	I, II, III, IV	
Paraphrase i . .	ⲯⲩⲭⲏ ⲡⲓⲃⲉⲛ ⲉⲧⲥⲟⲛ .	I, II, III, IV, C	
Paraphrase ii . .	. . . . .	II . . .	
Paraphrase iii . .	ⲱ ⲛⲁⲓ ⲙⲡⲟⲩⲁⲓⲣⲙⲁ .	III, IV . .	
Prelude to Sect. iii	ⲁⲙⲱⲓⲛⲓ ⲁⲛⲁⲟⲩ . . .	IV . . .	
Lection, S. Luke i. 51–5.	ⲁϥⲓⲣⲓ ⲡⲟⲩⲁⲙⲁϩⲓ . .	I, II, III, IV	
III	ⲡⲓⲩⲗⲁⲥⲧⲏⲣⲓⲟⲛ . . .	I, II, III, IV, C	
Paraphrase i . .	ϫⲉⲣⲟⲩⲃⲓⲙ ⲉ̄ ⲡⲛⲟⲩⲃ̄. .	I, II, III, IV, C	
Paraphrase ii . .	ⲣⲱⲟⲩ ⲡⲓⲥⲟⲫⲟⲥ . .	II . . .	
Paraphrase iii . .	ⲁⲣⲉ ⲩⲁⲛⲛⲓⲙⲉⲧⲓ . .	III, IV . .	
Prelude to Sect. iv	ⲛⲁⲟ ⲛⲉ ⲡⲓⲥⲧⲁⲙⲡⲟⲥ . . ⲱϥⲉⲟⲇⲟⲕⲟⲥ.	IV . . .	
Lection, S. Luke i. 68–72.	ⲧ̄ⲥⲙⲁⲣⲱⲟⲩⲧ ⲡⲁⲉ ⲡⲟ̄ⲥ̄.	I, II, III, IV	
IV	ⲛⲁⲟ ⲛⲉ ⲡⲓⲥⲧⲁⲙⲡⲟⲥ . . ⲉⲣⲉ ⲡⲓⲙⲁⲛⲛⲁ.	I, II, III, IV, C	
Paraphrase i . .	ϕⲧⲟⲙⲓ ⲅⲁⲣ ⲉⲣⲟ . .	I, II, III, IV, C	
Paraphrase ii . .	ⲉⲣⲉ ⲡⲓⲥⲧⲁⲙⲡⲟⲥ ⲡⲛⲟⲩⲃ̄.	II . . .	
Paraphrase iii . .	ⲡⲓⲙⲓ ⲙⲉⲡⲁⲩⲱⲟⲩ. .	III, IV, C .	

Section, &c.	Opening words.	Type.	Page below.
Prelude to Sect. v	ⲡⲟⲟ ⲡⲉ ϯⲗⲩⲭⲛⲓⲁ. ⲉⲧ-ϫⲁⲓ ⲇⲁ ⲡⲓⲗⲉⲙⲡⲉⲥ.	IV . . .	
Lection, S. Luke i. 73–7.	ⲡⲓⲁⲛⲁⲯ ⲉⲧⲁϥⲱⲣⲕ . .	I, II, III, IV	
V	ⲡⲟⲟ ⲡⲉ ϯⲗⲩⲭⲛⲓⲁ . ⲛ-ⲛⲟⲩϩ̄ ⲉⲧⲧⲟⲩϩ̄ⲛⲟⲩⲧ.	I, II, III, IV, C	
Paraphrase i . .	ⲧⲥⲟⲥ ⲡⲓϩⲉⲛ ⲉⲧⲉⲃⲉⲛ ⲡⲥⲱⲥⲓ.	I, II, III, IV, C	
Paraphrase ii . .	ϥⲥⲟⲥⲓ ⲛϫⲉ ⲡⲉ ⲱⲟⲩ .	II . . .	
Paraphrase iii . .	ⲡⲓⲧⲟⲩⲗⲁ ⲛⲁⲡⲁⲥ . .	III, IV . .	
Prelude to Sect. vi	ⲏⲗⲏⲛϩ̄ ⲡⲓⲥⲟⲫⲟⲥ. ⲡⲉⲙ ϫⲟⲣⲉϩⲉϩⲉⲗ.	IV . . .	
Lection, S. Luke i. 78–9.	ⲉⲃⲏ̄ ⲡⲓⲙⲉⲧϣⲉⲛϩⲏⲧ .	I, II, III, IV	
VI	ⲡⲟⲟ ⲡⲉ ϯϣⲟⲧⲣⲓ . .	I, II, III, IV, C	
Paraphrase i . .	ⲧⲟⲧⲉ ⲁⲗⲏⲱⲥ . . .	I, II, III, IV, C	
Paraphrase ii . .	ⲡⲁⲓ ⲉⲡⲓⲥⲟⲟⲓ ⲛⲟⲩϥⲓ .	II . . .	
Paraphrase iii . .	ⲏⲗⲓⲁϩ̄ ⲡⲓⲥⲟⲫⲟⲥ. ⲟⲩⲟϩ ⲡⲉⲧⲉϫⲡⲓⲧⲏⲥ.	III, IV . .	
Lection, S. Luke ii. 29–32.	ϯⲛⲟⲩ ⲡⲁⲡⲏϩ̄ . . .	I, II, III, IV, C	
VII	ϫⲉⲣⲉ ⲡⲉ ⲙⲁⲣⲓⲁ. ϯⲥⲱⲙⲙⲓ ⲉⲃⲟⲗ.	I, II, III, IV, C	
Arabic Tarh . .	. . . . .	III* . . .	
Paraphrase i . .	ⲥⲉⲙⲟⲩϯ ⲉⲣⲟⲓⲕⲉⲟⲥ .	I, II, III, IV, C	
Paraphrase iii . .	ⲥⲟⲗⲥⲉⲗ ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ.	III, IV . .	
Psali	ϫⲛⲥⲟⲛ ⲙⲙⲏⲛⲓ . . .	I†, III, IV, C	
Arabic Tarh . .	. . . . .	III* . . .	
Psali	ϫⲉⲣⲉ ⲛⲉ ⲙⲁⲣⲓⲁ. ϯⲡⲁⲣⲥⲧⲣⲓⲟⲛ.	IV . . .	
Psali	ⲥⲱⲧⲉⲙ ⲱ ⲡⲁⲙⲉⲡⲣⲁϯ.	III . . .	
Paraphrase ii . .	ⲁⲧⲙⲟⲩϯ ⲉⲣⲟ . . .	I, II, III, IV, C	
Psali	ⲁ ϕϯ ⲡⲁⲗⲏⲟⲓⲡⲟⲥ . .	III§ . . .	
VIII	ⲧⲉⲟⲓ ⲡϩⲣⲏⲕⲁⲡⲟⲥ . . .	I, II, III, IV, C	
Arabic Tarh . .	. . . . .	III* . . .	
Paraphrase ii . .	ⲓⲥⲭⲉ ⲅⲁⲣ ⲧⲉⲡⲡⲁϩ̄ϯ. .	II . . .	
Conclusion (five parts).	ⲣⲁⲓ ⲡⲓⲃⲉⲛ ⲉⲧⲥⲟⲥⲓ . .	I, II, III, IV, C	
Psali	ϫⲉⲣⲉ ϯⲡⲁⲣⲑⲉⲛⲟⲥ . .	I† . . .	

In the above table the letter C (in third column) denotes that that portion is included in the printed Cairo edition. The sign (*) denotes peculiar to Göttingen Univ.-Bibl. Kopt. 10 and Bodleian Hunt. 603. The sign (†) only in Vatican Cod. Copt. 38. (§) only in Göttingen Univ.-Bibl. Kopt. 10.

On the basis of the above we may conjecture a genealogical scheme :—


Primary form
(most nearly represented by Ethiopic)
Type I. Paris Bibl. Nat. Copte 69 (fifteenth century) and partly Vatican Cod. Copt. 38, but this latter with additions.
I*. Vat. Cod. Copt. 38. (Influenced by II and III types in passages by later hand.)[1]
II. Paris Bibl. Nat. Copte 22 ; Oxford Bodl. Hunt. 256, &c.
III. Paris Bibl. Nat. Copte 35 ; Oxf. Bodl. Marshall 100, &c.
III*. Oxf. Bodl. Hunt. 603 ; Göttingen Kopt. 10, &c.

The printed Cairo edition follows Type I, but omits all lections except the last, and so Tuki's text. It seems that I is the ordinary use of the Church of Alexandria, although some (III) elements appear in this, whilst possibly (II), (III) represent local "uses". The locus of origin of most Coptic MSS. is too uncertain to enable us to attempt a complete analysis of this, but it is worthy of note that Brit. Mus. Orient. 5644 (3), which is of the (II) type, comes from Nitria. It is also significant that in each "type" the various MSS. have many internal similarities of form, &c.

[1] See below for later interpolation in Cod. A.

XII. THE OTHER THEOTOKIAS.

There are no divergences of type in the Monday–Friday Theotokias. Three types, however, occur in the Saturday Theotokia.

(I) A Theotokia of ten sections. Most usual.

(II) A paraphrase added to each section. In the fourteenth century Vatican Cod. Copt. 38 and Oxford Bodl. Marshall 100. Same paraphrases in Appendix to Oxford Bodl. Hunt. 256 and Göttingen Kön. Univ.-Bibl. Kopt. 10.

(III) Secondary and tertiary paraphrases added to that of (II). Only in Gött. Kopt. 10.

An Appendix to Paris Bibl. Nat. Copte 69 contains a series of paraphrases to all the Theotokias, not divided according to sections, and apparently the result of private authorship.

As a rule the Psalmodia contains Odes, Theotokias, and Doxologies in this order, the Psali being attached to the Theotokias. Some MSS., in which the Sunday Theotokia is of Type III, have a different order.

Ode i. Theotokias for Monday and Tuesday.

Ode ii. Theotokias for Wednesday and Thursday.

Ode iii. Theotokias for Friday and Saturday.

Ode iv. Theotokia for Sunday.

XIII. THE OFFICES OF INCENSE.

Cassian relates that the monks of Egypt used to read two lessons at each of the two daily offices of Evening and Midnight. These lessons no longer form part of the Divine Office, or rather they have developed on lines which follow the order of the pre-anaphora. They are now read after the services of Morning and Evening, and the reading is preceded and followed by the Creed, various prayers, &c., so as to form separate services. Moreover, although the Divine Office in Egypt has never passed outside the monastic choirs, the two offices of Incense are in general use, that of the Morning being an ordinary prelude to the Eucharistic Liturgy.

As the reading of lections followed by the Gospel forms the principal part of the pre-anaphoral portion of the Liturgy, it seems natural that the daily lessons which at first were attached to the Divine Office should at last assimilate in its accessories to the ritual followed at the reading during the Liturgy; and as the censing of the altar and of the books used for reading was closely connected with the lections at Mass, it is not surprising that these ceremonies were attached also to the daily office lessons.

After the conquest of Egypt by the Moslems, during the occasional outbreaks of persecution, it was frequently difficult to attend celebration of the Eucharistic Liturgy; the Divine Office had never passed outside the monasteries; and so it became a common custom for lay persons to read at home the appointed lessons, censing the book used after the manner of the Priest and Deacon at the Eucharist. Thus arose the service of Daily Incense as a substitute for the Liturgy. A peculiar feature of these Offices of Incense lay in the popular opinion that absolution of sins was obtained by participation in them, an abuse severely

attacked by Mark ben-al-Konbar (circ. A.D. 1164). That such a popular opinion had ever arisen serves to show how prominent a position the Offices of Incense secured in the Coptic Church.

As the reading of the lessons has passed out of the Divine Office and assimilated to the pre-anaphoral portion of the Liturgy the subject lies outside our present sphere, and should be considered in reference to the Eucharistic Liturgy. The place of the Office of Incense in the daily order of services has already been noted in section vi above.

XIV. MANUSCRIPTS.

(A) Of the Daily Office.

The text below so far as belonging to the Horologion has been derived from the Codex Oxford Bodl. Marshall 57, a very handsome copy of the Daily Office probably dating from the sixteenth century. The pages are not numbered.

Partial use has also been made of the following MSS. in the British Museum:—

Orient. 1241 (21). Crum's *Catalogue*, 829. Horologion from Nitria. Fragments: Sixth Hour to Midnight.

Orient. 1241 (22). Crum, 832. From Nitria. Ten leaves from three MS. psalters.

Orient. 1241 (23). Crum, 835. A directory of the order of service. Ninth Hour, Vespers, Compline, Midnight, Morning Incense, Third Hour, Mass. Intended for vigil and feast of Christmas.

Orient. 1242 (18). Crum, 827. Nitria. Compline and Midnight.

Orient. 5643 (3). Crum, 836. Nitria. Sixth Hour on Good Friday.

Orient. 5643 (4). Crum, 837. Nitria. Sixth Hour on Good Friday (not quite the same as the preceding).

Orient. 5898. Crum, 840. Cairo, A.D. 1708. Directory of services.

Orient. 427. Horologion: Third, Sixth, Ninth Hours, Vespers, Compline.

(B) Of the Psalmodia or Choir Book.

Here much variety is to be found in Theotokias, &c., as has been noted above, and thus it has been necessary to examine a large number of codices, of which the following is a list. (Reference letters are assigned to these MSS. for convenience of quotation below.)

A. Vatican Codex Copt. 38. A MS. of 304 leaves. At least three hands are to be distinguished:—

(i) A small square hand, probably of the fourteenth century, with an ornament after each of the four lines of a stanza. In this hand are folios 5–8, 11–36, 99–219, 221–303.

(ii) A later hand, seventeenth or eighteenth century (Hyvernat, *Album*, p. 55), still square but much larger, retaining ornament as mark of punctuation. In this hand are folios 74 b–81 b.

(iii) A late hand, contemporary with (ii) as found on opposite sides of the same folios (74 b, 81 b), large and cursive, using vertical line for punctuation. In this are folios 1–4, 9–10, 37–74 b, 81 b–98, 220. Presumably (ii), (iii) replace leaves damaged by much use.

The pages in the two later hands are numbered (*verso*) in consecutive order, but the pages in the earlier hand, also numbered, do not fit in with this order, the older ϙ̅ⲍ immediately following the later ϙ̅. A modern hand has printed figures on the bottom right-hand corner (*recto*) of each leaf, beginning 1 on page ϙ̅ⲏ (of the third hand). Contents:—

fo. 2. Hymn for the Midnight Office.

fo. 6. Psalm 50 (51).

fo. 9 b. Hymn on the Resurrection.

fo. 14 b. Psalter selections said at the "Alleluia".

ff. 22 b–55. The Odes each (except the fourth) followed by its ⲯⲁⲗⲓ; the Intercession (ⲁⲣⲓⲡⲣⲉⲥⲃⲉⲩⲓⲛ) after the ⲯⲁⲗⲓ on Ode iii.

ff. 55 b–204. The Theotokias, each preceded by its ⲯⲁⲗⲓ.

The ⲧⲉⲛⲟⲧⲱⲱⲩⲧ . . said after each Theotokia is placed after that for Sunday (fo. 100 b) and is followed by—

fo. 102. Hymn at Morning Office.

fo. 105. Doxologies to tone "Adam".

fo. 113. ⲛⲉⲕ ⲛⲁⲓ ⲱ ⲡⲁⲛⲛⲟⲩⲧ . .

ff. 204–15 b. Various ⲯⲁⲗⲓ said on days of fasting, &c.

fo. 216. ⲡⲉⲛⲟ̅ⲥ ⲓ̅ⲏ̅ⲥ ⲡⲭ̅ⲥ.

fo. 220. The Doxologies to tone "Batos".
The Creed.

fo. 276. Deacon's serving at Mass.

B. Paris Bibliothèque Nationale Copte 69.

Very handsome volume of fifteenth century, formerly at S. Germain's. Very few signs of use. Contents:—

ff. 1–7. Hymn for Midnight Office.
Psalm 50 (51)—only first verse in full.
Psalter selections at the "Alleluia".

(This not so full as introductory matter of A, but see fo. 160 b below.)

ff. 7–25. Odes, first three with ⲯⲁⲗⲓ. [Intercession (ⲁⲣⲓⲡⲣⲉⲥⲃⲉⲩⲓⲛ) not given.]

ff. 26–116. Theotokias, each preceded by its ⲯⲁⲗⲓ.

fo. 117. Gloria in Excelsis.

fo. 121. Trisagion.

fo. 121 b. Lord's Prayer.

fo. 124. Doxologies to tone "Batos".

fo. 148. ⲡⲉⲛⲟ̅ⲥ ⲓ̅ⲏ̅ⲥ ⲡⲭ̅ⲥ.

fo. 151. The Creed.

ff. 152 b–60. Various ⲯⲁⲗⲓ for fast days, &c.

fo. 160 b. Hymn on the Resurrection.

ff. 164–86. Five special groups of Psalter selections to be used on great festivals, Christmas, Epiphany, Lent, &c.

fo. 187. Doxologies to tone "Adam".

ff. 242, &c. Appendix containing "Interpretations" of the seven Theotokias.

The most striking peculiarities of this codex are (1) the special Psalter selections for the five seasons (ff. 164, &c.) in addition to the ordinary selections on fo. 4, and (2) the "Interpretations" (ff. 242, &c.) which are without parallel in other texts of the Psalmodia.

C. Paris Bibl. Nat. Copte 22.

Fifteenth century. No Arabic until fo. 41. Very coarse, bears many marks of use; earlier pages replaced in later hand.

ff. 2–16. Introductory matter as in A. 1–22. But Hymn on Resurrection (fo. 13) *after* the Psalter selections.

ff. 17–37. Odes, first three with ⲯⲁⲗⲓ. Intercession after ⲯⲁⲗⲓ on Ode iii.

ff. 38–134. Theotokias, each preceded by its ⲯⲁⲗⲓ.

ff. 135–43. ⲯⲁⲗⲓ on days of fasting, &c.

fo. 143 b. ⲡⲉⲛⲟ̅ⲥ ⲓ̅ⲏ̅ⲥ ⲡⲭ̅ⲥ. . .

ff. 146–57. Same as A. 102, &c., there inserted after Sunday Theotokia, here at end of the Theotokias.

fo. 157 b. Gloria in Excelsis.

fo. 159. ⲁⲡⲓⲕⲁⲧⲁⲍⲱⲓⲟⲛ.

fo. 165. Doxologies.

fo. 208. Deacon's manual.

The contents differ little from A, but the general character resembles that of L, and so the details of its order.

D. Paris Bibl. Nat. Copte 35.

MS. of the sixteenth century. Contents :—

fo. 2. Introductory. Invocation (said before every office). Psalm 50 (51). Hymn.

ff. 17–30. Saturday Theotokia preceded by its ⲯⲁⲗⲓ.

ff. 31–68. Introduction continued.

fo. 31. ⲱ ⲡⲉⲛⲟ̅ⲥ̅ . . .

fo. 34 b. ⲥⲩⲛⲁⲝⲁⲥⲑⲁⲓ . . .

fo. 47. Midnight hymn (cf. A, fo. 2).

fo. 51. Hymn on the Resurrection.

fo. 56. Psalter selections at the "Alleluia".

ff. 69–97. The four Odes, ⲯⲁⲗⲓ to the first three ; Intercession after ⲯⲁⲗⲓ following Ode iii.

ff. 98–214. The six Theotokias (Saturday above) each preceded by ⲯⲁⲗⲓ.

ff. 215–29. Various ⲯⲁⲗⲓ.

fo. 230. Beginning of Morning Office.

fo. 234. ⲧⲉⲡⲟⲧⲱⲱⲧ . . . followed by Morning Hymn.

ff. 239–43. Doxologies (not quite the same as A. 105, &c.).

fo. 244. The formula ⲛⲉⲕ ⲛⲁⲓ . .

fo. 247. Gloria in Excelsis.

fo. 249. ⲁⲣⲓⲕⲁⲧⲁⲝⲓⲟⲛ . . . (used at Vespers and Compline).

fo. 251 b. Trisagion (for all offices except Compline).

fo. 253 b. ⲯⲁⲗⲓ.

ff. 255–99. Doxologies to tone "Batos".

fo. 299 b. ⲯⲁⲗⲓ for fast days.

fo. 311 b. Deacon's manual.

Here the plan is roughly (1) Introductory matter said before various offices, (2) Odes, (3) Theotokias, but Saturday out of order in 1, (4) matter used in latter part of the daily offices, (5) Doxologies, (6) Deacon's manual. On comparing this with preceding MSS. it is clear that beyond the general order Odes, Theotokias, Doxologies there is no authorized sequence in codices of the Psalmodia.

E. Paris Bibl. Nat. Copte 75.

Sixteenth century.

fo. 1. Midnight hymn (some pages missing).

fo. 2. Continuation of Hymn on Resurrection.

ff. 8 b–51 b. Odes, first three with Psali. Intercession after third Psali.

ff. 52–229 b. Theotokias, each preceded by its Psali.

fo. 230. Beginning of Morning Office.

fo. 234. Psalm 50.

fo. 239. ⲧⲉⲡⲟⲩⲱⲙⲧ . . . &c.

fo. 256. ⲡⲉⲕ ⲛⲁⲓ . . .

fo. 261. Gloria in Excelsis.

fo. 264. ⲁⲣⲓⲕⲁⲧⲁϩⲓⲟⲙ.

fo. 268. Trisagion.

fo. 270. Lord's Prayer.

fo. 271 b. ϫⲉⲣⲉ ⲡⲉ ⲧⲉⲡϯⲣⲟ . .

fo. 274. ⲧⲉⲡⲥⲓⲥⲓ ⲙⲙⲟ ⲟⲙⲁⲩ . . .

fo. 275 b. Creed.

F. Paris Bibl. Nat. Copte 76.

Date A.D. 1565.

ff. 2, &c. Beginning of Midnight Office. Hymn on the Resurrection.

ff. 21 b–58. Odes with three Psali; Intercession after third Ode.

ff. 58 b–240. Theotokias, each preceded by Psali. (Some leaves misplaced after fo. 62.)

fo. 240 b. Psalm 50.

fo. 246. Gloria in Excelsis.

fo. 249. ⲁⲣⲓⲕⲁⲧⲁϩⲓⲟⲙ . .

fo. 256. Lord's Prayer.

fo. 260. Doxologies.

G. Paris Bibl. Nat. Copte 81.

Eighteenth century. Paged from left to right in Semitic fashion, but pages numbered (incorrectly) from left to right by European hand.

fo. 159 b. Odes. Psali on first two. Intercessions after the third.
fo. 133 b. Sunday Psali.
fo. 130. Doxology.
fo. 108. The Theotokias, without Psali.
fo. 23. ⲱ ⲡⲉⲛⲟ̄ⲥ.
fo. 20. ⲁⲓⲥⲱⲧⲉⲙ.
fo. 15 b. ⲁⲙⲁϩϯ.
Arabic rubrics and tables.

H. Paris Bibl. Nat. Copte 87.

Very coarse; no Arabic. Pages not in order. Eighteenth or nineteenth century.
fo. 1. Doxologies.
ff. 8, 9, 10. Parts of Sunday Theotokia.
fo. 11. Part of Morning Hymn after Theotokia.
fo. 12. Sunday Theotokia.
ff. 13–15. Part of Midnight opening hymn.
ff. 16–18. Hymn on the Resurrection.
fo. 19. Part of Midnight opening hymn.
fo. 21. Part of Ode ii.
fo. 22. End of Saturday Theotokia.

K. Paris Bibl. Nat. Copte 128.

Eighteenth century. No Arabic except in rubrics.
fo. 23. Ode i.
fo. 34 b. Theotokia for Monday.
fo. 40. Theotokia for Tuesday.
fo. 62. Ode ii.
fo. 75 b. Theotokia for Wednesday.
fo. 87 b. Theotokia for Thursday.
fo. 102. Ode iii.
fo. 121. Friday Theotokia.
fo. 132. Saturday Theotokia.
fo. 151 b. Ode iv.
fo. 160 b. Sunday Theotokia.
fo. 204. Doxologies.

Each Ode is followed by its Psali, that on the Third Ode being itself followed by the Intercessions. Each Theotokia is preceded by its Psali, in some cases with an alternative. The peculiar form of the Sunday Theotokia (Type IV) has already been described (p. 64).

L. Oxford Bodl. Huntingdon 256.

A MS. which in general character and probable date closely resembles C.

fo. 4. Beginning of Midnight Office.

fo. 7 b. Psalm 50.

fo. 9 b. Psalter selections said at the "Alleluia", but here grouped under headings "The Virgin", "The Angels", &c.

ff. 14–30. The Odes. First three with Psali. No Intercessions after the third.

ff. 30 b–122. The Theotokias, each preceded by proper Psali. After the Friday Theotokia (fo. 105) Psalms 103, 140, 141, 129, 133, 116.

ff. 122 b–9. Various Psali (for fasts) followed by ⲱ ⲡⲉⲛⲟ̅ⲥ̅. . .

fo. 129 b. Beginning of Morning Office.

fo. 131 b. ⲧⲉⲛⲟⲩⲱⲱⲧ . . .

fo. 132 b. The Morning Psali ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛⲧⲁⲫⲁⲛⲓ, followed by usual Doxologies and Lord's Prayer.

fo. 148. The Doxologies, followed by the Creed.

fo. 180. Deacon's serving at Mass.

fo. 197 b. The Canons, including (fo. 224) the Hymn on the Resurrection.

fo. 254. Preliminary paraphrases of Saturday Theotokia.

fo. 260. Tertiary paraphrases of Sunday Theotokia.

M. Oxford Bodl. Huntingdon 603.

fo. 4 b. Beginning of Midnight Office (ff. 8–220 missing, but 11 inserted after 230).

fo. 221. Sunday Theotokia (Type III). Several Tarhs inserted.

fo. 266. ⲡⲉⲕ ⲛⲁⲓ . . .

fo. 268. ⲁⲫⲙⲟⲩϯ ⲡⲭⲉ ⲡⲟ̄ⲥ̄ . .

fo. 271. Gloria in Excelsis.

fo. 273 b. ⲁⲣⲓⲕⲁⲧⲁⲍⲓⲟⲙ.

fo. 276. Trisagion.

fo. 278 b. ⲭⲉⲣⲉ ⲛⲉ ⲧⲉⲡϯⲣⲟ ⲉⲣⲟ.

fo. 280. ⲧⲉⲡⲥⲓⲥⲓ ⲙⲙⲟ ⲟⲙⲁⲩ . . .

ff. 281–90. Misplaced after 300.

fo. 285 b. Beginning of Morning Office.

fo. 288. Psalm 50.

fo. 291. ⲧⲉⲡⲟⲩⲱⲱⲧ . . .

fo. 292 b. Morning Psali ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛⲧⲁⲫⲙⲏⲓ, followed by Doxologies.

N. Oxford Bodl. Marshall 49.

Earlier pages are not numbered.

Beginning of Midnight Office.

Psalter selections at the "Alleluia".

Odes, each of first three followed by Psali. Third Psali followed by Intercessions.

Theotokias, each preceded by Psali for day of the week.

fo. 150. ⲱ ⲡⲉⲡⲟ̄ⲥ̄.

fo. 152. ⲡⲉⲕ ⲛⲁⲓ.

fo. 155. Psali for fasts, &c.

fo. 162. Beginning of Morning Office.

fo. 165. Psalm 50.

fo. 169. ⲧⲉⲡⲟⲩⲱⲱⲧ . . .

fo. 170. Morning Psali ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛⲧⲁⲫⲙⲏⲓ, followed by Doxologies.

fo. 178. ⲡⲉⲕ ⲛⲁⲓ ⲱ ⲡⲁⲡⲟϯ.

fo. 180. Gloria in Excelsis.

fo. 182. ⲁⲣⲓⲕⲁⲧⲁⲍⲓⲟⲙ . .

fo. 187. Doxologies, followed by Creed.

Deacon's serving at Mass.

O. Oxford Bodl. Marshall 100.

fo. 2. Beginning of Midnight Office.

fo. 6. Hymn on the Resurrection.

fo. 11. Psalter selections at the "Alleluia".

ff. 17–42 b. Odes, each of first three followed by Psali, third Psali followed by Intercessions.

ff. 43–182 b. Theotokias, each preceded by Psali for day of the week.

fo. 183. ⲭⲉⲣⲉ ⲑⲏ (Saturday Theot.) } Inserted pages
fo. 191. ⲧⲉⲡⲟⲧⲱⲩⲧ . . . } in later hand.

fo. 192 b. Morning Psali.

fo. 196. ⲁⲡⲓⲥⲑⲟⲓ ⲡⲟⲧⲉⲓ.

P. Oxford Bodl. Coptic g. 2.

A small book containing various fragments, amongst these Theotokias for Monday, Tuesday, Wednesday, each preceded by Psali. Psali only for Thursday.

Pages are not numbered. Date appears to be about seventeenth to eighteenth centuries.

Q. Göttingen Kön. Univ.-Bibl. Kopt. 10. (Lagarde Orient. 125. 17.)

Date A.D. 1799. Modern pagination in pencil. Text generally like P.

fo. 1. Introductory prayers recited before each Office.

fo. 3. Beginning of Morning Office.

fo. 6 b. Primary, secondary, and tertiary paraphrases of Saturday Theotokia.

fo. 35. Beginning of Midnight Office.

fo. 36 b. Psalm 50.

fo. 38. Hymn on the Resurrection.

fo. 40 b. Psalter selections at the "Alleluia".

fo. 48 b. Ode i.

fo 55 b. Monday Theotokia.

fo. 62 b. Tuesday Theotokia.

fo. 70. Ode ii.
fo. 76 b. Wednesday Theotokia.
fo. 85. Thursday Theotokia.
fo. 94. Ode iii.
fo. 106. Intercessions.
fo. 110 b. ⲛⲉⲕ ⲛⲁⲓ ⲱ ⲡⲁⲟ̅ⲥ̅ . .
fo. 121 b. Doxologies.
fo. 138. Friday Theotokia.
fo. 144 b. Saturday Theotokia.
fo. 155 b. ⲱ ⲡⲉⲛⲟ̅ⲥ̅.
fo. 160 b. Ode iv.
fo. 167 b. Sunday Theotokia.
fo. 203. ⲛⲉⲕ ⲛⲁⲓ ⲱ ⲡⲁⲛⲟⲩϯ.

Each of the first three Odes is followed by Psali and Tarh. Each Theotokia is preceded by Psali, whilst various alternative Psali and Tarh are interspersed.

R. London Brit. Mus. Addit. 19902. (Crum, *Catalogue of Coptic MSS. in the British Museum*, Lond. 1905, no. 876.)

A fragment of the Theotokias forms pages 11 and 12 of this MS. It comprises part of the Thursday Theotokia, the whole of Friday Psali, and greater part of Friday Theotokia. Text for most part very like P, Q.

S. London Brit. Mus. Orient. 442. (Crum's *Catalogue*, nos. 877, 878.)

Pages 4, 5. 5 gives end of Thursday Theotokia.
4 beginning of Friday Theotokia.

Pages 18–21 (different hand); order should be 18, 20, 19, 21. Part of Friday Psali and Theotokia.

T. London Brit. Mus. Orient. 428. (Crum's *Catalogue*, no. 863.)

Date A. D. 1719. Sunday Theotokia of Type III. General arrangement like Q, but orthography, &c., very

much inferior. Grotesque spelling no doubt due to copyist's ignorance of Coptic. The following notes will serve as key to arrangement :—

fo. 22. Ode i.
fo. 33 b. Monday Theotokia.
fo. 47. Tuesday Theotokia.
fo. 60 b. Ode ii.
fo. 72. Wednesday Theotokia.
fo. 87 b. Thursday Theotokia.
fo. 105 b. Ode iii.
fo. 115. Intercessions.
fo. 131 b. Friday Theotokia.
fo. 145 b. Saturday Theotokia.
fo. 185. Sunday Theotokia (Type III).

U. London Brit. Mus. Orient. 1241 (28). Crum's *Catalogue*, no. 882.

Fragment of Sunday Theotokia containing only tertiary paraphrases (see p. 63 above).

fo. 1. End of paraphrase on section i and paraphrase of section ii.
fo. 2 b. Tertiary paraphrase of section iii.
fo. 4 b. ,, ,, ,, iv.
fo. 6. ,, ,, ,, v.

This appears to be a fragment from some volume like L, where the tertiary paraphrases are not inserted in place (like D) but given in an Appendix. There is no Arabic version, but broad margins are left as though for its insertion.

V. Five fragments of varying date and locus, now in the British Museum.

Orient. 1242 (24). Crum, 874.
,, 1242 (25). Crum, 875.
,, 1242 (26). Crum, 880.
,, 1242 (27). Crum, 881.

This last fragment is supposed to be part of same volume as Orient. 1242 (22), and in that case of date A.D. 1587.

Orient. 1242 (33). Crum, 907. Psali.

W. London Brit. Mus. Orient. 5455. Crum, 873.

Fourth stanza of section viii of Monday Theotokia to verse 2 of section i of Tuesday Theotokia, omitting the Psali for Tuesday.

X. London Brit. Mus. Orient. 5644 (3), (4). Crum, 871, 872.

Orient. 5644 (3). Crum, 871. Portions of Sunday Theotokia with lections and primary and secondary paraphrases (Type II). These begin at stanza 3 of secondary paraphrase of section iii and end at beginning of secondary paraphrase of section vi. Each lection is headed ϯπροσευχη[π]ϯπαρθενος, each section ⲑⲉⲁⲇⲁⲕⲓⲁ, whilst ⲕⲉⲏⲟⲗ or ⲡⲓⲏⲁⲗ stands at head of each secondary paraphrase. Locus is Nitria.

Orient. 5644 (4). Crum, 872. Contains Psali for Monday (verse 7 to end), Monday Theotokia to end verse 2 of section ix, Thursday Theotokia (part), Saturday Psali (part), and Theotokia (part), Saturday Theotokia without paraphrases (Type I).

Y. London Brit. Mus. Orient. 5644 (5). Crum, 879.

Saturday Theotokia with primary paraphrases (Type II) from verse 4 of paraphrase to section i. Also other matter, e.g. doxology on "Patriarchs and Prophets" (cf. p. 94, below), ⲡⲉⲕ ⲛⲁⲓ, and Doxologies.

Z. John Rylands Library, Manchester. Coptic, 430 (17). Like T above, but insertion (fo. 293) after ϩⲡⲥⲟⲡ as in K. All three paraphrases on Saturday as in Q, date A.D. 1833.

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THE DAILY OFFICES.

Introductory Prayers recited before each Office.

ⲥⲉⲛ ϥⲣⲁⲛ . . In the name of the Father, and of the Son, and of the Holy Ghost. Oxford Bodl. Marshall 57.

ⲇⲟⲍⲁ ⲡⲁⲧⲣⲓ . . Glory be to the Father, and to the Son, and to the Holy Ghost; now and always and for all ages. Amen. (In Greek.)

ⲁⲣⲓⲧⲉⲛ ⲛⲉⲙⲡⲱϣ . . Make us fit to say with thanksgiving:—

ⲡⲉⲛⲓⲱⲧ . . . Our Father, which art in heaven . . . but deliver us from evil, through Christ Jesus our Lord.[1] Amen.

Prayers recited after each Office.

Lord, have mercy upon us. (Three times.)

God the Holy Trinity our hope.

Have mercy on thy handy work and save our souls.

Note: the Gloria Patri is not recited after each psalm.

MORNING OFFICE.

(1) Prayer of Thanksgiving.[2]

ⲙⲁⲣⲉⲡϣⲉⲛϩⲙⲟⲧ ⲛⲧⲟⲧϥ . . Let us give thanks to the benevolent and merciful God, the Father of our Lord and Saviour Jesus Christ. For he has shielded us,

[1] This conclusion to the Lord's Prayer is always found in Coptic.

[2] This prayer is used before the Psalms in the Morning Office and also forms the chief part of the Enarxis in the Greek Liturgy of S. Mark, the Coptic Liturgy, and the Ethiopic. The Enarxis is "generally related in structure to the Divine Office" (Brightman, *East. Lit.*, Oxford, 1869, p. 576). An Enarxis appears in the Byzantine literature of the ninth century, and its appearance in the Coptic rite is no doubt a trace of Greek influence. This prayer has passed into the Eucharistic liturgy from the Office, not vice versa.

Oxford Bodl. Marshall 57.

helped us, kept us, purchased us to himself, spared us, assisted us, and brought us to this hour. Therefore let us pray him that he the Almighty Lord our God may keep us this holy day and all the days of our life in peace. O Master, Lord God Almighty, Father of our Lord and God and Saviour Jesus Christ, we give thanks to thee concerning everything, and for everything, and in everything, for thou hast shielded us, helped us, kept us, purchased us to thyself, spared us, assisted us, and brought us to this hour. Wherefore we pray and beseech thy goodness, O Lover of men, grant us to pass this holy day and all the days of our life in all peace and in thy fear. Take away from us and from all thy people and from this holy place all hatred, all temptation, every operation of Satan, the counsel of wicked men (and) the uprising of enemies concealed or manifest. But do thou vouchsafe to give us those things which are expedient or needful. For thou art he who hast given us power to tread upon serpents and scorpions and all the might of the enemy. And lead us not into temptation, but deliver us from evil by thy grace[1] (and mercy and the love for men of thy only-begotten Son, our Lord and God and Saviour Jesus Christ, through whom be glory and honour and power and worship due to thee, and to him, and to the Holy Ghost the Life-giver consubstantial with thee; now and always and for ever and ever. Amen).

(2) ⲁⲙⲱⲓⲛⲓ ⲙⲁⲣⲉⲛⲟⲩⲱϣⲧ. . O come let us worship, come let us pray to Christ our God. O come let us worship, come let us pray to Christ our King. O come let us worship, come let us pray to Christ our Saviour.

Our Lord Jesus Christ, Word of God, our God, through the intercessions of the Holy Mary and all thy

[1] The conclusion in brackets is not written in full in the MS. Bodleian Marshall 57. No doubt it was repeated *memoriter*; the text is taken from that usual in copies of the Euchologion.

saints, keep us and let us glorify thy good glory, and have mercy on us according to thy favour, for ever. Oxford Bodl. Marshall 57.

The night has passed, we thank thee, O Lord, and we pray thee to keep us this day without sin and deliver us.

"I, the prisoner of the Lord," &c.[1]

And one his son Jesus Christ, the Word who became flesh: he died and rose on the third day; he hath raised us with him. One Holy Spirit, the Paraclete, is the same in Its substance: proceeding from the Father It has hallowed all creation. It teaches us to worship the Holy Trinity in one Godhead and one nature. We praise and bless thee for ever. Amen.

(3) Psalm 50 (51).

Morning Psalms 1, 2, 3, 4, 5, 6, 10 (11), 11 (12), 12 (13), 14 (15), 17 (18).

(4) ⲧⲉⲛⲟⲩⲱϣⲧ ⲙⲡⲓⲱⲧ ⲙⲉⲙ ⲡϣⲏⲣⲓ.[2] We glorify Father, and Son, and Holy Spirit (the Holy and Consubstantial Trinity[3]); hail Church, house of the angels. Hail Virgin who didst bear our Saviour; hail Gabriel who broughtest good news to her.[4] Hail Michael the archangel (hail Raphael the truth divider, hail Souriel and all the angels. Ye four beasts without body); hail ye four and twenty elders. Hail Cherubim, hail Seraphim; hail all ye host of heaven. Hail John the great forerunner; hail ye twelve Apostles. Hail Father Mark the Evangelist, destroyer of idols. Hail Stephen the first martyr; hail George the morning star. Hail all ye choir of martyrs; hail Abbot Antony and ye three Abbots Macarius. Hail all ye choir of cross-bearers; hail ye saints who have pleased the Lord. Vatican Cod. Copt. 38. fo. 100 b. fo. 101. fo. 101 b.

[1] Lesson, Eph. iv. 1–6.

[2] This choral passage found only in copies of the Psalmodia.

[3] Text from Vat. Cod. Copt. 38. Passages in brackets are additions found in Oxford Bodl. Hunt. 603, not in Brit. Mus. Or. 5898.

[4] Brit. Mus. Or. 1241 (23) and Bodl. Hunt. 603 place "hail Gabriel. . ." after "Michael the Archangel".

Vatican Cod. Copt. 38. Through their prayers, O Christ our King, have mercy on me [1] in thy kingdom.

fo. 102. (5) ψαλι.[2]

ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛⲧⲁⲫⲁⲛⲓ . . O true light which enlightens every man coming into the world. Thou didst enter the world through thy love for men; all creation rejoiced at thy coming. Thou didst save Adam from deceit, thou didst deliver Eve from the pains of death. Thou didst give us the spirit of adoption; we praise and bless
fo. 102 b. thee with thy angels. When the hour of morning comes to us, O Christ our God the true Light, may thoughts of light abound in us, and may not the darkness of passion overcloud us. So that we may praise thee
fo. 103. reasonably with David as we cry aloud and say: "My eyes have prevented the hour of dawn in meditating on all thy sayings. Hear my voice according to thy great mercy; save me, O Lord my God, according to thy
fo. 103 b. loving-kindness." [3] O God, who dost regard the well-disposed, who providest for thy elect: strong guide of those who take refuge in thee, who desirest the safety and deliverance of every creature; in thy Christliness thou hast prepared for us the night; grant us this day to be without sin, that we may be worthy to lift up our hands to thee in thy sight, without anger (or) evil
fo. 104. thought. Order our goings in and our goings out this morning in the joy of thy protection; that we may speak of thy righteousness every day and praise thy power with the prophet David: "In thy peace, O Christ our Saviour, we have slept and arisen and trusted in
fo. 104 b. thee." [4] Behold the excellence, behold the pleasantness that brethren dwell together in unity. They sound together in true love evangelical, after the Apostles.

[1] "me". Oxford Bodl. Hunt. 603, &c., read "us".

[2] This Psali is given in copies of the Horologion and of the Psalterion.

[3] Ps. cxix. (cxix.) 148–9.

[4] Ps. iii. 5.

Like the ointment on the head of Christ, that ran down upon his head even to his feet.[1] It anointeth every day old and young, and youths and servants. These the Holy Ghost has joined together like a harp,[2] they praise God always in psalms and hymns and spiritual songs, day and night with heart unwearied. Vatican Cod. Copt. 38. fo. 105.

(6) The Doxologies.

(i) The Virgin.

ⲡⲁⲟ ⲟⲙⲁⲧ ⲙⲡⲓⲟⲩⲱⲓⲙⲓ . . Thou art the mother of the Light, the holy mother of God; thou didst contain the unconfined Word. After that thou didst conceive him thou didst remain still a virgin; in songs and praises we exalt thee. He in his favour with the good will of his Father and of the Holy Spirit came (and) saved us. We ourselves (pray that we may obtain mercy through thy intercessions to him the Lover of men).[3] fo. 105 b.

(ii) The Angels.

ϩⲁⲛⲁⲡϣⲟ ⲛϣⲟ . . . Thousands of thousands and ten thousand times ten thousand archangels and holy angels are standing before the throne of the Almighty; they sing and say: "Holy, holy, holy in truth, glory and honour are due to the Trinity. Through the intercessions of the choir of angels, O Lord grant to us the pardon of our sins. fo. 106.

(iii) The Apostles.

ⲡⲉⲛⲓⲟϯ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ . . Our fathers the Apostles preached amongst the Gentiles about the gospel of Jesus Christ. Their sound went out over all the earth, their words reached to the ends of the world. (Our Saviour chose the Twelve, he gave them commandment, and thus he said: "Go ye not into the way of Gentiles, nor to the city of the Samaritans; but go ye fo. 106 b. fo. 107.

[1] Ps. cxxxiii (cxxxiv) in substance.

[2] Cf. Ignatius ad Eph. iv *τὸ γὰρ ἀξιονόμαστον ὑμῶν πρεσβυτέριον τοῦ θεοῦ ἄξιον, οὕτως συνήρμοσται τῷ ἐπισκόπῳ ὡς χορδαὶ κιθάρᾳ.*

[3] The full ending from Vat. Cod. Copt. 38, fo. 95 b.

Vatican Cod. Copt. 38.

rather after the lost sheep of the house of Israel. Heal those that are sick; freely have ye received, freely give."[1] He said "among the Gentiles" because it was for our father[2] to go there with the Holy Spirit.)[3]

fo. 107 b. Through the prayers of our lords (and) fathers the Apostles, O Lord grant to us the pardon of our sins.

(iv) The Martyrs.

ⲫⲁⲛϫⲗⲱⲙ ⲛⲁⲑⲗⲱⲙ. Crowns unfading hath the Lord placed upon all the choir of the martyrs. He preserved them and granted that they should find refuge

fo. 108. in him, and be with him in his kingdom. Through the prayers of the choir of martyrs, O Lord . . .

(v) Abbot Antonius.[4]

ⲁⲡⲉⲕⲣⲁⲛ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ. . Blessed be thy name great Abbot Antonius, it has been glorious in all the land of Egypt. It shines forth in the heart of the faithful like the beams which convey the light of the sun. Thou art

fo. 108 b. the tree bearing fruit sevenfold, according to the word of the prophet. Thou didst bring us good news of life eternal and of good things which eye hath not seen. Let us invoke the name of our Lord Jesus, according to the precepts of the great Abbot Antonius; and let us

fo. 109. ask the goodness of the Father that he bestow on us the fire of the Holy Spirit. May it burn vehemently, consuming our souls, and may it purge a temple for the Holy Trinity. Through the prayers of the great Abbot Antonius, O Lord . . .

(vi) Abbot Paul.[5]

ⲡⲱⲟⲕ ⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ. . Thou art blessed, O Father Abbot Paul, for thou didst complete thy course well.

[1] S. Matt. x. 5–8.

[2] Our father is S. Mark, the founder of the Egyptian Church.

[3] Oxford Bodl. Hunt. 256, also 603, and many other MSS. omit the portion in brackets.

[4] Oxford Bodl. Hunt. 256, 603, and many other MSS. omit this doxology.

[5] This also is not found in Oxford Bodl. Hunt. 256, 603, &c.

Thou didst love solitude like Elias, thou wast in the desert like John. Thou didst overcome the powers of the adversary and extinguish the arrows of the evil one. Thou didst climb the steps of the virtues, thou didst become a citizen within the heavens. Thou didst win the crown of righteousness, thy name went forth to all races. Through the prayers of the righteous Abbot Paul, O Lord . . . Vatican Cod. Copt. 38. fo. 109 b. fo. 110.

(vii) Abbot Macarius.[1]

ⲱ ⲟⲩⲁⲧⲕ ⲛⲟⲟⲩ . . . To thee only did the God of heaven give great joy, O Abbot Macarius. Thou didst show the way to many souls until thou didst conduct them to Jerusalem in heaven. O God, who wast with our righteous father the great Abbot Macarius, be with us. Through the prayers of the three abbots Macarius, O Lord . . . fo. 110 b.

(viii) The Cross-bearers.[2]

ⲛⲏ ⲉⲑⲟⲩⲁϩ ⲛⲧⲁⲕ . . Thy saints bless thee, they relate the glory of thy kingdom. Thy kingdom, O God, is an everlasting kingdom, and thy dominion is to all generations. (Our holy fathers went into the desert, they ate the fruits beneath the trees. The angel of the Lord came to them every Sabbath and every Lord's Day. He consoled them, and strengthened and fortified the beloved brethren. I will lay aside your bodies and not cast them out amidst the reptiles and wild beasts, but I will wrap them for burial, for these are bodies which have been pleasing to God. They loved seclusion, they had recourse to the desert that they might reach the purity of angels. Those few brethren were despised; they hoped to attain eternal life.)[3] Through the prayers of the choir of cross-bearers, O Lord . . . fo. 111. fo. 111 b. fo. 112.

[1] This also is not found in Oxford Bodl. Hunt. 256, 603, &c.

[2] Cross-bearers, i. e. Confessors.

[3] Oxford Bodl. Hunt. 256, 603, &c., omit the portion in brackets.

Vatican Cod. Copt. 38.

(ix) The Patriarchs and Prophets.

ⲭⲉⲣⲉ ⲏⲗⲓⲁⲥ . . . Hail Elias the wise prophet, and Eliseos his listening disciple. Great was the report in the land of Egypt of Mark the Apostle, its first guide.

fo. 112 b. O Mary the Virgin, thou art the mother of God, pray to Him for us that he may be merciful to our race. O great Patriarch, Abbot Severus, who gave forth holy doctrine to enlighten our minds; our Father the Confessor, Abbot Dioscorus, contended for the faith against heretics. And all our Fathers who pleased the Lord;

fo. 113. may their holy praise be to us a protection. Through their prayers may God grant to us pardon for our sins and give us salvation.

Oxford Bodl. Marshall 57.

(7) The Angelic Song.[1]

ⲙⲁⲣⲉⲛϩⲱⲥ ⲛⲉⲙ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ . . . Let us sing with the angels, Glory to God in the highest, and in earth peace, and good will to men. We praise thee, we bless thee, we glorify thee, we confess thee, we declare thy glory, we give thanks to thee because of the greatness of thy glory, O Lord King over heaven; O God the Father Almighty, O Lord the only-begotten Son Jesus Christ, and the Holy Spirit. Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us: who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy upon us. Thou alone art holy, thou alone art exalted, Lord Jesus Christ, with the Holy Spirit. Glory to God the Father. Amen.

I will praise thee every day, I will praise thy holy name for ever and ever. Amen.

Very early in the morning does my soul arise to thee, O Lord; for thy commandments are lights upon earth.

[1] The introduction of this as a morning hymn appears to be due to Syrian influences. It occurs in the *Apostolic Constitutions* (vii. 47) where it is headed εὐχὴ ἑωθινή in the later MSS., and also in the Codex Alexandrinus of the New Testament under the heading ὕμνος ἑωθινός. It is recited at Laudes in the Greek Church.

I have meditated on thy ways, for thou art a help. Early in the morning, O Lord, dost thou hear my voice. My morning prayer is to thee, that thou look upon me. Oxford Bodl. Marshall 57.

(8) The Trisagion.[1]

ⲁⲅⲓⲟⲥ ⲟ ⲑⲉⲟⲥ. Holy God, Holy Mighty, Holy Immortal, who wast born of the Virgin, have mercy upon me.

Holy God, Holy Mighty, Holy Immortal, who wast crucified for us, have mercy upon us.

Holy God, Holy Mighty, Holy Immortal, who didst rise from the dead and ascend to the heavens, have mercy upon us.

Glory be to the Father, &c. *Both now,* &c.

Holy Trinity have mercy upon us. All-Holy Trinity have mercy upon us. Holy Trinity have mercy upon us. O Lord, pardon our sins. O Lord, pardon our transgressions. O Lord, pardon our offences. O Lord, help those who are sick amongst thy people: heal them for the sake of thy holy name. Remember the souls of our fathers and brethren who have pleased the Lord. Kind Lord, have mercy upon us; kind Lord, help us; accept our prayers. For thine is the glory and power and threefold holiness. Lord, have mercy. Lord, have mercy. Lord, have mercy. Amen.

(9) The Lord's Prayer.

(10) The Creed.

ⲧⲉⲡⲡⲁϩ ⲉⲟⲩⲛⲟⲩϯ ⲛⲟⲩⲱⲧ. We believe in one God the Father Almighty, who made heaven and earth, things visible and invisible. We believe in one Lord Vatican Cod. Copt. 38. fo. 272 b. fo. 273.

[1] The Trisagion was composed by Proclus of Constantinople (fifth cent.). The second clause was added by Peter the Fuller of Antioch, and is used only by the Jacobites (cf. Corp. Inscript. Graec. 8918). The further additions are peculiar to the rite of the Egyptian Jacobite community.

Vatican Cod. Copt. 58. fo. 273 b. fo. 274. Jesus Christ, only-begotten Son of God, born of the Father before all ages. Light of Light; True God of True God; Begotten, not made; Consubstantial with the Father, who made everything. Who for us men and our salvation came down from heaven, became flesh of the Holy Spirit and of the Virgin Mary. He became man, and was crucified for us under Pontius Pilate. He suffered and was buried, and he rose from the fo. 274 b. dead on the third day according to the Scriptures. He ascended into the heavens. He sits at the right hand of the Father, and shall come again in his glory to judge the living and the dead; of whose kingdom there is no end. And we believe in the Holy Ghost, the Lord and fo. 275. Life-giver, who proceedeth from the Father. He is worshipped and glorified with the Father and the Son, who spake by the prophets. In one holy Catholic Apostolic Church. We confess one Baptism for the fo. 275 b. remission of our sins. We expect the resurrection of the dead, and the life of the world to come. Amen.

(11) Kyrie eleison *forty-one times.*

Oxford Bodl. Marshall 57. (12) Metremhe or Concluding Prayer.

ⲫⲛⲏⲉ ⲛⲟ̅ⲥ̅ ⲫ̅ⲏ̅ ⲛⲧⲉ ⲛⲓⲭⲟⲟⲩ. O Master, Lord God of hosts, who art from everlasting and endurest for ever, who made the sun for a light of the day, and established the night for rest for all flesh. We thank thee that thou hast caused us to pass this night in peace, and has brought us to the beginning of the day. Therefore we pray thee, O King eternal, that the light of truth may shine upon us and illuminate us with the light of thy divine knowledge, and make us children of the light, children of the day; that we may pass this day in purity and truth, in good order, and that we may pass the rest of our life blameless. By the grace and the love towards man of thy only-begotten Son, and the gift of the Holy Spirit; both now, &c.

PRAYER OF THE THIRD HOUR.

(1) Psalms 19 (20), 22 (23), 23 (24), 25 (26), 28 (29), 33 (34), 40 (41), 42 (43), 44 (45), 46 (47). Oxford Bodl. Marshall 57.

Lection. S. John xiv. 26–xv. 4.

(2) Troparion.

ⲡⲉⲕⲡⲛ̅ⲁ ⲉⲑ̅ⲩ̅. ⲡⲟ̅ⲥ̅. ϕⲏ ⲉⲧⲁⲕⲟⲧⲟⲣⲡϥ. Thy Holy Spirit, O Lord, which thou didst send upon thy Holy Disciples and Blessed Apostles at the third hour, do thou not take from us, O Good One, but let It be renewed within us.

Thy Holy Spirit, O Lord, which thou didst send upon thy Holy Disciples and Blessed Apostles at the third hour. A clean heart create within me, O God, and renew a right spirit within me.

Thy Holy Spirit, O Lord, which thou didst send upon thy Holy Disciples and Blessed Apostles at the third hour. Cast us not from thy presence, nor take thy Holy Spirit from us. *Glory be,* &c.

O Lord, who didst send thy Holy Spirit upon thy Holy Disciples and thy Blessed Apostles at the third hour, take it not from us, O Good One, but we pray thee let It be renewed in our inward parts, O Lord Jesus Christ, Son of God, the Word. A right and quickening Spirit, a prophetic and pure Spirit, a sanctifying and governing Spirit, upon everything. For thou dost give light to our souls; thou who dost enlighten every man who cometh into the world, have mercy on us. *Both now,* &c.

O Mother of God, thou art the true vine-tree, for thou didst bear the grapes of life. To thee we pray, thou full of grace, and to the Apostles, on account of the salvation of our souls. Blessed be the Lord our God, blessed be the Lord daily. May the God of our salvation make our way prosperous to us.

Oxford Bodl. Marshall 57.

(3) Trisagion. No. (8) at Morning Office.

(4) Lord's Prayer.

(5) Second Troparion.

ⲱ ⲡⲓⲟⲩⲣⲟ ⲛⲉⲛⲟⲩⲣⲁⲛⲓⲟⲛ. O heavenly King and Paraclete, Spirit of Truth, who art in every place and fillest all. O treasure of good things and giver of life. Graciously come and be within us, purge away every sin, O thou Good One, and save our souls. *Glory be*, &c.

As thou wast in the midst of thy disciples, O Saviour, and didst give them peace, be with us and save us. *Both now*, &c.

Whenever we stand in thy holy temple, we consider ourselves as those who stand in heaven. O Mother of God, gate of heaven, open to us the door of mercy.

(6) Kyrie eleison *forty-one times.*

(7) Metremhe.

ⲫⲏ ⲛⲧⲉ ⲙⲉⲧⲙⲉⲛϩⲏⲧ ⲛⲓⲃⲉⲛ. O God of every mercy and of all comfort, who hast comforted us at all places and all times. We thank thee that thou hast raised us up to pray at this holy hour, when thou didst pour out the grace of thy Holy Spirit abundantly upon thy Holy Disciples and Blessed Apostles. We pray and beseech thee, O Lover of men, accept our prayer, and send down upon us spiritual benediction, in order that we may walk in the spirit and not fulfil the lusts of the flesh. By the power of thy only-begotten Son Jesus Christ our Lord, who, &c.

PRAYER OF THE SIXTH HOUR.

(1) Psalms 53 (54), 56 (57), 60 (61), 62 (63), 63 (64), 66 (67), 69 (70), 83 (84), 84 (85), 85 (86), 86 (87), 90 (91), 92 (93).

Lection. S. Matt. v. 3–12.[1]

[1] Brit. Mus. Orient. 1241. So each of the Lections below.

(2) Troparion. Oxford Bodl. Marshall 57.

ⲱ ⲫⲏ ⲉⲧⲁϩⲉⲛ ⲡⲉϩⲟⲟⲩ ⲙⲙⲁⲩϩⲓ. O thou who on the sixth day and at the sixth hour wast nailed to the cross on account of the sin which Adam dared in paradise. Take away the handwriting of our sins, O Christ our God, and save us.

Psalm liv. 1–17.[1] O thou who, &c. Psalm liv. 18, &c. O thou who, &c. But I have called upon God and the Lord hath heard me. O God, hear my prayer, and turn not thy face from me and hear me.

O thou who, &c. At even and at morn and at noon I will utter my words (and) he will hear my voice, he will save my soul in peace.

O thou who, &c. *Glory be*, &c.

O Jesus Christ our God, who wast nailed to the cross at the sixth hour, thou hast destroyed sin by the wood and hast given life to the dead by thy death, to man whom thou didst make by thy hands and who died by sin. Destroy our passions by thy sufferings and by the nails wherewith thou wast nailed. Purge our minds from evil, in our works and lusts, in accordance with thy pity. *Both now*, &c.

As we have no excuse by reason of the multitude of our sins, through thee, O Mother of God, we have access to him whom thou didst bear. Great is thy intercession, mighty and acceptable to our Saviour. O pure Mother, cast not out us sinners from thy intercessions to him whom thou didst bear. For he is merciful and mighty towards us, for he suffered on our account that he might save us. Let thy mercies come quickly to us, for we are greatly in need. Help us, O God our Saviour. For the glory of thy name, O Lord, save us. Forgive us our sins for the sake of thy holy name.

(3) Trisagion. No. (8) at Morning Office.

[1] Brit. Mus. Or. 5643 (3).

Oxford Bodl. Marshall 57.

(4) Lord's Prayer.

(5) Second Troparion.

ⲁⲣⲓⲕⲓⲡⲟⲩⲁⲓ ϩⲉⲛ ⲟⲙⲏ ⲙⲡⲕⲁϩⲓ. Thou hast caused salvation in the midst of the earth, O Christ our God; by stretching forth thy hands upon the cross.

Therefore all nations cry aloud, Glory to thee, O Lord. *Glory be*, &c.

We adore thy incorrupt form, O Good One; we ask for forgiveness of our sins, O Christ our God.

For thou didst consent in thy good will to ascend the cross, that thou mightest deliver from bondage to the enemy those whom thou didst make.

We cry to thee, we give thee thanks. Thou hast filled all with joy, O Saviour, thou who didst come to help the world. To thee, O Lord, be glory. *Both now*, &c.

(6) Kyrie eleison *forty-one times.*

(7) Metremhe.

ⲧⲉⲛϣⲉⲣϥⲙⲟⲧ ⲛⲧⲟⲧⲕ ⲡⲉⲛⲓⲱⲏⲣ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ. We thank thee, O our Lord, the Almighty, Father of our Lord, God and Saviour, Jesus Christ, and we glorify thee. For thou hast ordained the hours of the passion of thy only-begotten Son to be times of prayer and supplication. Accept our prayers, and blot out the handwriting of our sins written against us, even as thou hast broken it down during these holy hours, upon the cross of thy only-begotten Son, Jesus Christ our Lord, and Saviour of our souls, by whom thou hast dissipated all the might of the adversary, and hast given us a season of light and pure life and peaceful being, that we may praise thy name, holy and reverend; and may stand before the dread and just tribunal of thy only-begotten Son, Jesus Christ our Lord; and with the saints may glorify thee, the Father without beginning, and the Son consubstantial with thee, and the Holy Ghost the giver of life, now and always and unto all ages. Amen.

PRAYER OF THE NINTH HOUR.

(1) Psalms 95 (96), 96 (97), 97 (98), 98 (99), 99 (100), 100 (101), 109 (110), 110 (111), 111 (112), 112 (113), 114 (116, verses 1–9), 115 (116, verses 10–19). Oxford Bodl. Marshall 57.

Lection. S. Luke ix. 10–17.

(2) Troparion.

ⲱ ⲫⲏ ⲉⲧⲁⲫⲭⲉ ⲙ̀ⲡⲙⲁⲫⲛⲟⲩ. O thou who didst taste death in the flesh at the ninth hour for our sakes, destroy our bodily lusts, O Christ our God, and save us.

Let my cry come before thee, O Lord; give me understanding, O Lord, according to thy word.

O thou who didst taste, &c. (*repeated*).

Let my prayer come before thee according to thy word and quicken me. *Glory be*, &c.

O thou who didst give up the spirit to the hands of the Father, who didst hang upon the cross at the ninth hour: who didst lead into paradise the thief who hung beside thee, forget me not, O Good One, nor cast me off, but purge my soul and illuminate my understanding. And bestow upon me the favour of thy immortal mysteries. So that when I have tasted thy loving-kindness I may offer to thee song unending. I long for thy beauty above everything, O Christ our God, and do thou save us. *Both now*, &c.

O thou who wast born for us of the Virgin, and didst bear the Cross, thou Good One.

By thy death thou didst slay death and didst show forth thy resurrection.

O God, reject not those whom thou hast made by thy hand; show forth thy love for man, O Good One; and accept the prayers of thy Mother for us.

O our Saviour, save the lowly people; cast us not away for ever, nor leave us; do not revoke thy promise.

Oxford Bodl. Marshall 57.

From us remove not thy mercies, for the sake of thy friend Abraham, thy servant Isaac, and thy holy one Israel.

(3) Trisagion. No. (8) at Morning Office.

(4) Lord's Prayer.

(5) Second Troparion.

ⲉⲧⲁϥⲛⲁϩ ⲛ̀ⲧⲉ ⲡⲓⲥⲟⲙ ⲉⲡⲁⲣⲭⲏⲅⲟⲥ. When the thief saw the Author of Life hung upon the cross, he said: If he who is now crucified with us were not a god in the flesh, the sun would not have become dark nor would earth be shaken and quake.

O thou who hast power in all things, and who holdest all, do thou be mindful of me, O Lord, when thou comest into thy kingdom. *Glory be*, &c.

O thou who didst receive the confession of the thief upon the cross; purchase us to thyself, O Good One, though we have incurred death by our sins.

We acknowledge our sins with him, we confess thy Deity.

With him we cry to thee: Remember us, O Lord, when thou comest into thy kingdom. *Both now*, &c.

When the Mother saw the Lamb, the Shepherd and Saviour of the world hanging upon the cross, weeping she said:

The world indeed rejoices, it receives salvation.

My bowels are inflamed, I behold thy hanging, thou who hast suffered for all, my Son and my God.

(6) Lord have mercy (forty-one times).

(7) Metremhe.

ⲫ̀ⲧ ⲫⲓⲱⲧ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲉⲛⲡⲟⲩ̀ⲧ̀. O God, Father of our Lord God and Saviour, Jesus Christ: who by his appearing has redeemed us and delivered us from the bondage of the adversary: in his blessed and great name we pray thee turn away our minds from the cares of life and the desires of the world to the recollection

of thy heavenly judgements. In us complete thy love to man, O Good One; and let the prayer of the ninth hour be always acceptable in thy sight. Grant that we may walk worthy of the calling whereunto thou dost call us, so that when we go forth from the body we may be reckoned amongst the true worshippers of the passion of thy only-begotten Son our Lord Jesus Christ; and may receive mercy and pardon of our sins and salvation and the dwelling of the saints who have done thy will in truth from all eternity. Amen. Oxford Bodl. Marshall 57.

PRAYER OF THE ELEVENTH HOUR.

(1) Psalms 116 (117), 117 (118), 119 (120), 120 (121), 121 (122), 122 (123), 123 (124), 124 (125), 125 (126), 126 (127), 127 (128), 128 (129).

Lection. S. Mark i. 29–34.

(2) Troparion.

ⲁⲓⲉⲣⲙⲟⲩⲓ ⲉⲣⲟⲕ ⲡⲟ̅ⲥ̅ ⲙⲫⲣⲏϯ ⲙⲡⲱⲛⲓ ⲡⲧⲉ ϯⲙⲉⲧⲁⲧⲟⲩⲁⲁⲓ.

I have sinned before thee, O Lord, like the lost son.

But receive me, O Father, who repent: O God, have mercy upon me.

"To thee, O Lord, I lift up mine eyes, who dwellest in the heavens.

"Behold, as the eyes of servants are upon the hands of their masters,

"And as the eyes of a maid-servant upon the hands of her mistress;

"Even so our eyes are upon thee, O Lord God, until thou have mercy on us."

Early will I call thee, O Lord my Saviour, with the voice of the publican, saying: O God, forgive me as him, and have mercy upon me.

Have mercy on us, O Lord, have mercy on us. We have been full of reproach, and our soul is filled exceedingly.

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Make the reproach for the wealthy, and make the reproach for the proud. *Glory be,* &c.

The athletes who desire not the pleasure of earth have thereby become fit for the pleasure of heaven, and are made fellows with the angels.

Through their intercessions, O Lord, deliver us and have mercy upon us. *Both now,* &c.

O Mother of God, preserve the flock from all troubles; we all have recourse to thee after God. Like a strong wall be to us a defence.

"Lord, now lettest thou thy servant depart in peace," &c. (S. Luke ii. 29–32).

(3) ⲁⲣⲓⲕⲁⲧⲁⲍⲓⲟⲛ ⲛ̅ⲟ̅ⲥ̅. Be graciously pleased, O Lord, to grant us that we may be this day without sin. Blessed be thou, Lord God of our fathers. Blessed be thy greatness. May thy holy name be filled with glory for ever. Amen.

May thy mercy come upon us, O Lord, as we have trusted in thee. For the eyes of all look to thee, for thou dost give them meat in due season.

Hear us, God our Saviour, the help of the ends of the earth, and do thou vouchsafe to save us in this generation and for ever. Amen.

Blessed be thou, O Lord: teach me thy truth. Blessed be thou, O Lord: enlighten me with thy truth. O Lord thy mercy is for ever. Cast not the works of thy hands from thee, O Lord, for thou hast been to us a place of refuge from the beginning for ever.

I have said, Lord have mercy on me; save my soul, for I have sinned against thee. O Lord, I flee to thee; save me, teach me, make me turn to thee, for thou art our God.

May the fountain of life open under thee; in thy mercy, O Lord, let us see mercy. May thy mercy come to those who know thee, and thy truth to those who are right in heart.

Praise befits thee, song befits thee, glory is due to thee, Father, Son, and Holy Spirit, who were from the beginning, and are now, and for ever and ever. Amen. Oxford Bodl. Marshall 57.

We declare, O Lord, the praise of thy exalted name, the proclamation of thy mercy by day, and thy truth by night.

(4) Trisagion. Cf. no. (8) at Morning Office.

(5) Our Father, &c. (Lord's Prayer).

(6) Second Troparion.

ⲭⲉⲣⲉ ⲟⲛ ⲉⲧⲁⲥϫⲉⲙ ⲛⲁⲓ ⲫⲁⲓⲁ ⲙⲁⲣⲓⲁ. Hail thou who hast found grace, Holy Mary, Mother of God: blessed art thou amongst women, and blessed is the Fruit of thy womb. Thou hast borne to us the Saviour of our souls. *Glory be*, &c.

Holy John, who baptized Christ, remember our congregations, that we may be set free from our misdeeds.

Thou hast received favour to intercede for us. *Both now*, &c.

Our holy Fathers, the great Abba Antony, the three Abbots Macarius, our Father Abba John, our Father Abba Pishoi, our Father Abba Pakhom, our Father Abba Theodore, and our righteous Father the great Abba Samuel:

Intercede for us, that we may be delivered from trouble and distress: we have you as intercessors before Christ.

O Mother of God, we have recourse to the protection of thy mercies:

Despise not our prayers in need, but save us from destruction, O thou alone blessed.

(7) Lord have mercy, &c. (forty-one times).

(8) Metremhe.

ⲧⲉⲛϣⲉⲛⲛⲁⲓ ⲛⲧⲟⲧⲕ ⲡⲉⲛⲛⲏⲃ ⲡⲓⲣⲉϥϣⲉⲛϩⲏⲧ. We thank thee, O Lord the Merciful; for thou hast permitted us to pass this day in peace and brought us to the evening

Oxford Bodl. Marshall 57.

with thanksgiving, and hast allowed us to see the evening light. Receive, O God, our praise made now, and save us from the snares of the adversary, and defeat all his wiles against us. Graciously grant us this coming night peace without trouble or distress or phantasm, that we may spend it in peace and purity; that we may offer to thee hymns and prayers always and in all places. In all things we glorify thy name with the Father the Unconfined, without beginning; and the Holy Ghost, the giver of life, consubstantial with thee now and always and for all eternity. Amen.

PRAYER OF THE TWELFTH HOUR.

(1) Psalms 129 (130), 130 (131), 131 (132), 132 (133), 133 (134), 136 (137), 137 (138), 140 (141), 141 (142), 145 (146), 146 (147, verses 1–11), 147 (147, verses 12–20).

(2) Prayer of Esaias.

ⲁⲉ ⲫⲏ ⲛⲉⲙⲁⲛ. God is with us.

Know this, all ye Gentiles, that God is with us.

Know this unto the ends of the earth, that God is with us.

All ye that devise shall be defeated, and if ye have again made strong your hands, ye shall be made feeble, for God is with us.

And every counsel that ye make shall not stand, for God is with us.

All that ye say shall be made void, for God is with us.

We fear not your terror, nor are we dismayed in heart, for God is with us.

But the Lord, him will we praise, for he is our God, he is our strength, for God is with us.

We have trusted in him, because of him we shall be saved, for God is with us.

Behold, I and the children given me by God, people that walked in darkness, have seen a great light: and

they that dwelt in the land and shadow of death, on them hath the light shined, for God is with us. Oxford Bodl. Marshall 57.

Unto us a Child is born: unto us a Son is given, for God is with us.

The government shall be upon his shoulder, (he is) a mighty Counsellor, for God is with us.

Thy Mighty God, the Ruler, for God is with us.

The Prince of Peace and Father of the world to come, for God is with us.

(3) Troparion.

ⲓⲥ ⲡⲉϩⲟⲟⲩ ⲁϥⲥⲓⲙⲓ ⲧⲉⲛⲱⲉⲛϩⲙⲟⲧ. Behold, the day is passed; we thank thee, O Lord, and pray thee graciously to grant us this evening and this night to be without sin. O Saviour, protect us. *Glory be*, &c.

Behold, the day is passed. *Both now*, &c.

The immaterial creatures, the Cherubim, full of eyes, and the Seraphim with six wings,

With unceasing cry magnify thee, together with the angels,

In the hymn "Thrice holy before the world, thou the Father without beginning, and the Son consubstantial with thee, and the Holy Ghost the giver of life, Trinity undivided".

Thou hast appeared to us by means of the holy Virgin, through thy Word, that is Christ our Helper.

Thou hast called the Athletes and Prophets and Martyrs to everlasting life through thyself,

And they assembled pray for the pardon of our offences, because we have turned away from striving through the deceit of the adversary.

Deliver us and we shall praise thee with the Angels,

Saying, "Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are full of thy glory."

(4) The Creed.

(5) ⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲡⲑⲉⲟⲧⲟⲕⲟⲥ. Thou holy Mother of God, intercede for us sinners.

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Ye powers of heaven, Angels and Archangels, Cherubim and Seraphim, intercede for us sinners.

Saint John, Forerunner, Baptist and Martyr, intercede, &c.

Holy Apostles, Preachers and Evangelists, intercede, &c.

All Prophets working signs, Moses and Aaron, Elias and Eliseos, and all the other prophets, intercede, &c.

All ye choir of Martyrs, Confessors, and holy Athletes, intercede, &c.

Our holy Fathers, the High Priests who strove for the orthodox faith, intercede, &c.

Our holy Fathers, the cross-bearers, bearers of the Spirit, who forsook the world, intercede, &c.

Through the incomprehensible power of the holy Cross remove not thy mercies from us.

Lord, forgive me a sinner, and have mercy on me, for blessed art thou unto eternity. Amen.

(6) ⲁⲡⲓⲕⲁⲧⲁⲍⲓⲟⲛ (page 104).

(7) Trisagion.

(8) Lord's Prayer.

(9) Second Troparion.

ⲛⲑⲟⲕ ⲛ̅ⲟ̅ⲥ̅ ⲉⲧⲥⲱⲟⲩⲛ ⲙⲡⲉϫⲓⲙⲛⲉϩⲥⲓ. Thou Lord, who knowest the watching of my enemies and understandest the weakness of my nature, O Creator, behold I commit my spirit into thy hands.

Protect me under thy good wings, that I sleep not in death.

Open my eyes to the greatness of thy works; raise me up always to praise thee.

Thou only art the Good One and Lover of man. *Glory be,* &c.

Dreadful in thy judgement, O Lord, when men assemble and the Angels stand round.

Then the books will be opened and deeds will be revealed, and recollections will confess.

What decree will be pronounced on me who am bound in sin? Oxford Bodl. Marshall 57.

Who will quench the flaming fire for me?

Who will give light to my darkness, unless thou have mercy on me, O God?

Thou art the One who showest mercy to men. *Both now*, &c.

O Mother of God, since we trusted in thee we shall not be ashamed, but

Since we have received help and intercession, O holy, pure, and perfect one,

We do not fear; we shall put to flight our foes and disperse them.

We take refuge with thee as a shield in all things.

We pray and beseech that we may invoke thee, Mother of God, so that thou rescue us by thy prayers.

Do thou raise us again from the oblivion of sleep that we may give praise through the power of the God who took flesh in thee.

(10) Lord have mercy (forty-one times).

(11) Metremhe.

ⲫⲛⲏⲩ ⲛ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲉⲛⲛⲟⲩϯ. O Master, Lord Jesus Christ our God, grant to us rest in sleep, rest for our bodies and cleanness for our souls; protect us from that darkness which is the shadow of sin. May the movements of lust be quiet, may the swelling of the flesh be stilled: grant us a watching mind and humble recollection, behaviour full of virtue, a bed undefiled and a couch that is clean. Do thou make us to arise for the Night and Morning Praises, and grant us praise throughout the night, that we may bless thy holy name, full of glory and all beauty, with thy good Father and the Holy Ghost the giver of life, now and ever and for all eternity. Amen.

MIDNIGHT OFFICE.

Vatican Cod. Copt. 38.

(1) Beginning of the Midnight Office.[1]

fo. 2. ⲧⲱⲟⲧⲛⲟⲩ ⲉⲡⲓⲙⲱⲓ . . . Arise and be the children of the light. Let us sing to the Lord of hosts, that he

fo. 2 b. vouchsafe to us salvation from our sins. Whilst we stand before thee in body remove from our mind the sleep of ignorance. Grant us, O Lord, to be children of the bride-chamber, that we may be wise and stand

fo. 3. before thee at the hour of prayer. And that we may offer thee the praise which is seemly, and may obtain remission of our sins which are many. Glory to thee, O Lover of men.

"Behold now praise the Lord, ye servants of the Lord. Ye who stand in the courts of the house of our God. In the night lift up your hands to the sanctuary: bless the Lord." *Glory be,* &c.

"The Lord bless thee out of Sion, who made heaven and earth." *Glory be,* &c.

(2) Psalm 118 (119).[2]

fo. 4 b. At the close of the Psalm:—

The "Gloria Patri" in Greek, then in Coptic.

fo. 5. Glory to thee, good Lover of men. Glory to thy virgin Mother and all thy saints. Glory to thee, Lover

fo. 5 b. of men. Glory to thee, only-begotten. Holy Trinity, have mercy upon us.

[1] This beginning of the Midnight Office is found in almost all copies of the Psalmodia. Like the ⲁⲙⲱⲛⲓⲛ . . . at the Morning Office it is a choir or Deacon's portion.

[2] Psalm 118 is given in the Psalterion, but in the Psalmodia the last section is placed after the close of (1). I understand that this last section is given as a kind of prompting for the choir which has to sing only the doxology at the end. The doxology is only said after the last Psalm and is followed by the additions here given. This is the formula used in the Liturgy when the Priest censes the altar. Translated from the Troparion in the Greek office at Midnight, after the Trisagion.

ⲙⲁⲣⲉϥⲧⲱⲛϥ ⲛ̀ⲥⲉ ϕϯ. Let God arise and all his enemies be scattered. Let every creature that hates his Holy Name flee before him. But let thy people be in blessings, thousands of times and ten thousands of times. Let them all do thy will. O Lord thou dost open my lips, and my mouth showeth forth thy praise. Vatican Cod. Copt. 38.

(3) Troparion. Oxford Bodl. Marshall 57.

ϩⲛⲡⲉ ⲓⲥ ⲡⲁϣⲉⲗⲉⲧ. Behold the bridegroom cometh in the middle of the night. Blessed the servant whom he findeth waking. But he whom he findeth sleeping is not ready to go with him. See, my soul, that thou art not heavy with sleep, lest thou find thyself outside the kingdom. But watch and cry Holy, Holy, Holy, art thou, O God. For the sake of the mother of God have mercy on us. *Glory be*, &c.

O my soul consider the dread day, and await the bridegroom and light thy lamp with the oil of joy, for behold the bridegroom. See, my soul, that thou do not sleep, lest thou find thyself outside the door, like the five foolish virgins. But keep the watch of prayer, so as to meet the Lord Christ with rich oil, and may he grant thee the true marriage of his deity. *Both now*, &c.

[1]O Virgin Mother, impregnable fortress, defeat the devices of the adversaries and turn thy servants' trouble of heart to joy. Be the defence of our city, and contend for our kings and intercede for the peace of the world. For thou art our help, O Mother of God.

(4) ⲡⲓⲟⲩⲣⲟ ⲛⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ . . As at the Third Hour, no. (5).

(5) Kyrie eleison (forty-one times).

(6) Trisagion, as at the Morning Office, no. (8).

(7) Lord's Prayer.

[1] This is a Theotokion following the above Troparion in the Greek office.

SECOND NOCTURN.

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(8) Psalms repeated from the Office of the Eleventh Hour (Evening).

(9) Troparion.

ⲙⲟⲓ ⲡⲏⲓ ⲡⲟ̄ⲥ̄. . Grant to me, Lord, fountains of many tears, as thou didst grant long ago to the woman who was a sinner; and make me worthy to wash thy feet which have made freedom in place of the way of error. And I will bring to thee ointment of sweet savour; and I shall secure a pure life through penitence, so that I may hear the voice full of great joy, "thy faith hath made thee whole." *Glory be*, &c.

When I contemplate the multitude of my evil deeds, and there enters into my heart the memory of that fearful judgement, trembling seizes upon me. I will flee to thee, O God, thou Lover of man. Turn not away thy face from me, I pray thee, for thou alone art without sin. Vouchsafe to my unhappy soul a right fear before the end come and save me. *Both now*, &c.

[1] The heavens praise thee, thou full of grace, thou unwedded bride. And we ourselves glorify thy unspeakable child-bearing. O Mother of God, intercede for the salvation of our souls.

Nos. (4), (5), (6), and (7) as before in the first nocturn.

THIRD NOCTURN.

(10) The Psalms used in the Office of the Twelfth Hour (Compline) are repeated.

(11) Troparion.

ϩⲉⲛ ⲟⲩϧⲁⲗ ⲙⲡⲁⲛⲧ ⲡⲟ̄ⲥ̄. Look, O Lord, with an eye of pity upon my distress, for my life has almost come to an end, and in my works is no safety. Wherefore

[1] The Greek Theotokion following the Troparion.

I pray thee that with an eye of mercy, O Lord, thou look upon my littleness and save me. *Glory be*, &c. Oxford Bodl. Marshall 57.

As though the Judge were before thee watch, O my soul, and await the bridegroom. And consider the dread hour, for in judgement there is none who will have pity. Wherefore forgive me, O my Saviour, for thou alone art the Lover of men. *Both now*, &c.

O gate of reasonable life, noble Mother of God, save them from troubles who have recourse to thee with faith: that we may glorify thy holy child-bearing in everything, for the salvation of our souls.

(12) Prayer of Ezekias the King.

ⲁⲛⲟⲕ ⲁⲓϫⲟⲥ ϩⲉⲛ ⲡⲥⲓⲥⲓ.. I said in the cutting off, &c. Isaiah xxxviii. 10–20 inclusive.

(13) Prayer.

ⲁⲣⲓⲫⲙⲉⲩⲓ ⲛⲟ̅ⲥ̅ ⲙⲡⲓⲛ ⲉⲑ̅ⲧ̅. Remember, O Lord, all the saints who have pleased thee from the beginning, and grant to me also that I may lay aside everything that does not please thy goodness. I know in truth that thou wouldest that I should not be a sinner, but I myself do evil by the will that is in me. Grant me, O Lord, that I may reject evil works and my numerous sins; in order that I may find mercy for the rest of my life, as long as I am in this dwelling-place: and when thou biddest me come forth from the body I may present myself before thee without confusion, and may find mercy and confidence with thee, in thy judgement which is faithful and full of glory. For thou art God of mercy, and blessing is due to thee always, henceforth and for ever. Amen.

(14) Prayer of S. Simeon Stylites.

ⲙⲟⲓ ⲙⲙⲓ ⲫⲏ ⲛⲟⲩⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲁⲧⲃⲗⲁⲃⲏ. O Lord, grant me a prayer without error, with recollection of my thoughts; in order that I may ask in faith in thy promises which thou hast vouchsafed to me. Grant

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me power of seeing in my thoughts and mind. May my heart receive light so that my intelligence may grasp that which is pure, that I may hear thy eternal mysteries, the things which thou hast prepared for the human race by the grace of Christ. Concede to me, O Lord, a pure heart, that I may pray to thee uninterruptedly. O Master, remove my thoughts from deeds which are contrary to nature, that I may give thanks with understanding for the grace of thy mercy, and that I may give thanks with ready understanding for the good things which thou hast promised to me: things which eye hath not seen nor ear heard, nor have they entered into the heart of man, which thou hast made ready for them that love thy holy name. Give me, O Lord, the love of thy Holy Spirit that may impel my intelligence so that I may love thee with all my heart and all my soul, and all my strength as thou hast told me. And the love of my neighbour even as myself; this is the fulfilment of the law and the prophet. Grant me to control my thoughts so that I may regard nothing save thee; nor ever pray to thee with my lips alone whilst my attention is astray, that evil comes into the innermost part of my heart. For it is written that my light and salvation is the Lord. O my Lord God, draw me towards thee, for thou art the true God and One that has pity and compassion, and that teachest good things, and a Righteous King. For thou art my treasure-house and treasury, and my precious stone and crown of my praise. For thou in truth art my bridegroom, and my paradise and my tree of life. Thou dost put round me my armour and my might and strength and readiness in words. For I am without heart and portion upon earth. But thou art he who pities every creature which thou hast created and made from that which was not. And thy pity directs our race into thy kingdom. And I myself, O Lord, may I love thee as is fitting, and do not thou reject the promises

thou didst promise to me through thy Christ, that there may not anything in my life prevent my eyes and my heart, but let them see them as the plants of the earth. By the power and the mercy of thy only-begotten Son and the gifts of thy Holy Spirit. *Now*, &c. Oxford Bodl. Marshall 57.

(15) The following prayer is repeated three times.

ⲁⲛⲟⲕ ⲁⲉ ϯⲟⲩⲱϣⲧ . . . I glorify thee, O Lord Jesus Christ the merciful, and I pray thy goodness, O Lover of men, have mercy upon me according to thy great kindness, and forgive all my sins, and vouchsafe to me a pure repentance and deliver me from every sin to death.

(16) Prayer of Abba Ephraem.

ⲡⲟ̅ⲥ̅ ⲁⲓⲉⲣϥⲁⲉⲓ. O Lord, I have remembered thee now in this place. I believe, and pray thy Christliness do not give me into the hands of my enemies, that they may not boast themselves over thy servant nor gnash with their teeth upon me nor consume my unhappy life nor say "thou hast come into our hands and art delivered to us, this is the day we have expected". Do not forget me, O Lord, in thy mercy, and do not deal with me according to my sins nor turn thy face from me nor say to me "I know thee not". Thou, O Lord, through thy kindness didst draw me to thee; let not my enemies exult over me but extinguish their boastings and stop their works; and grant me, O Lord, thy mercy, that I may walk in thy way in innocence. And let my prayer come unto thee for I am not good, but for the sake of thy mercy and many kindnesses deliver my unhappy soul from death. And remember me, O Lord, for I have sinned and borne the condemnation of death. I cry to no physician save thee, nor to any other to loose my fetters; there is no God but thee. But I have fled to thy mercy, O Lord. O God of all things. Thou who dost give life by thy power, thou, O Lord, hast said, seek and ye shall find, ask and ye shall

Oxford Bodl. Marshall 57.

receive, knock and it shall be opened to you. Purge me, O Lord, from every sin that is to death, and do not reject my prayer, for I have turned myself to thee. For my heart is not pure, and my soul is unclean with sin. Hear me, O Lord, in thy mercy, for thou dost not reject the prayer of those who repent truly. But I have repented. Yet I am not clean, for I have repented at one hour and sinned the next hour. O strengthen me, Lord, in thy righteousness, set my feet upon the rock of repentance. Bestow goodness, O Lover of men, overcome those things which are within. As thou didst open the eyes of the blind, open the eyes of my dark heart: and as thou didst cleanse the leper by thy word, cleanse the impurities of my soul. Let thy mercy, O Lord, be as first in my inward parts, may it consume every polluting thought: for thou alone art merciful. O Light surpassing every light, O Joy surpassing every joy, O Rest exalted above all rest: thou art the true life, the power uncreated from eternity. And I pour out my soul before thee, O Merciful, and I pray thee that thou wilt forgive all my sins. For I am deserving of all punishment and torment: but I beseech thee do not forsake me, nor deliver me to my enemies, lest at any time they mock me in the desolation of my soul. Thou, O Lord, art pitiful and of loving-kindness, thou dost open thy heart to those who have sinned against thee. Raise up my songs, which sin has cast down in me. Revive my soul and mind which transgression has slain. Lighten the eyes of my heart which have been in darkness, that is the evil passion upon them. And deliver me from everything, for thine is the glory for ever and for all ages. Amen.

(17) ϫⲟⲩⲁϩ, ϫⲟⲩⲁϩ, ϫⲟⲩⲁϩ. Holy, Holy, Holy, Lord of Sabaoth. Heaven and earth are full of thy glory.

(18) ⲱ ⲡⲓⲙⲁⲓⲥ ⲉϩⲟⲗϩⲉⲛ ϥⲓⲱⲧ. O thou begotten of

the Father before all ages, Light of Light, Very God of Very God, Begotten, not created, Consubstantial with the Father, of whom is everything, and without whom was made nothing that was made: we thank thee, Lord Jesus Christ, and pray to thy goodness, O Lover of men. Through the intercessions of our Lady, the glory of our race, the Holy ever Virgin Mary, who was alone worthy to be thy mother in the latter times, and the prayers of our holy father the Evangelist Mark the Apostle, and the prayers of the Saints, have mercy upon us according to thy great mercy, and forgive all our sins and remove all our transgressions which have been and which are; and save us, protect us, and guard us against falls in our experiences. And may the grace of thy Holy Spirit the Paraclete renew the things that are within us, and strengthen us inwardly in this present and in the time that is to come. *Glory be*, &c. Oxford Bodl. Marshall 57.

May consolation come to us quickly, O Christ our God; grant it to thy servants, whilst our spirits are feeble within us. Cast not away our souls, nor leave our minds in tribulation, but come to us always and be near us, O thou who art everywhere; as thou wast with thy disciples always and didst teach them as they desired thee; guard us, O thou Merciful, so that we may praise thee perpetually and glorify thee for ever. Amen.

PSALI FOR SUNDAY.

PSALI "OUR LORD JESUS"; TONE "ADAM".

ⲁⲓⲕⲱϯ ⲛⲥⲱⲕ . . . I have sought thee in the depth of my heart, O Lord Jesus help us.[1] Vatican Cod. Copt. 38. fo. 55 b.

Cast away from me the fetters of sin, O Lord Jesus help us.

Vouchsafe to me help and save me, O Lord, &c.

May thy goodness establish me quickly, O Lord, &c. fo. 56.

Shelter me under the shadow of thy wings, O Lord, &c.

[1] Ps. cxviii. 10.

Vatican Cod. Copt. 38. For in six days thou didst make all the universe, O Lord, &c.

Seven times a day shall I praise thy name, O Lord, &c.

All creation glorifies thy name, O Lord, &c.

fo. 56 b. Thy dominion is established with thy power, O Lord, &c.[1]

Make haste my God to save me, O Lord, &c.

Every knee bows in thy presence, O Lord, &c.

Every tongue praises thy name, O Lord, &c.

fo. 57. Turn thy face away from my sins, O Lord, &c.

Wipe out all our sins, O God ; O Lord, &c.

Thou who knowest my goings and searchest my reins, O Lord, &c.

Create in me a clean heart, O Lord, &c.

Take not thy Holy Spirit from me, O Lord, &c.

fo. 57 b. Incline thy ear to me, hear me quickly, O Lord, &c.

Strengthen to me thy law in the path of thy righteousness, O Lord, &c.

Thy kingdom, O God, is an everlasting kingdom, O Lord, &c.

Thou art the Son of God, I have believed in thee, O Lord, &c.

fo. 58. Thou who takest away the sin of the world, have mercy on me, O Lord, &c.

Purge me from the multitude of my sins, O Lord, &c.

Every soul at once praises thy name, O Lord, &c.

Be patient with me, destroy me not quickly, O Lord,&c.

fo. 58 b. When I arise at the first hour I will bless thy name, O Lord, &c.

Thy yoke is easy, thy burden is light, O Lord, &c.

In an acceptable time hear me, O Lord, &c.

As ointment poured forth is thy name, O Lord, &c.

Drive from me every evil spirit, O Lord, &c.

fo. 59. Plant within me the fruit of thy truth, O Lord, &c.

Give us thy true peace, purge away our sins, O Lord, &c.

[1] E omits this verse ; O places it after next verse.

Ⲗⲟⲓⲡⲟⲛ ⲁⲛⲱⲱⲛ[1] . . . Moreover when we assemble for prayer let us bless the name of the Lord Jesus. Vatican Cod. Copt. 38. fo. 59 b.

For I will bless thee, O Lord Jesus, and render thanks to thy name, for I have trusted in thee.

So may we praise thee with thy good Father and the Holy Spirit, for thou didst rise and save us.[2]

ALTERNATIVE PSALI FOR SUNDAY.

ⲁⲙⲱⲛⲓ ⲡⲓⲗⲁⲟⲥ ⲡⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ. Come ye Christian people, let us felicitate Mary the Virgin. Göttingen Univ.-Bibl. Kopt. 10. fo. 164.

Mary is a hope to us amongst the saints; God have mercy on us through her intercessions.

Gabriel the angel cried to her, "Hail Mary, pure dove."[3]

David cried and spoke of her glory, "O mountain of God, mountain full of glory."[4]

Emmanuel our God took flesh in thee, O Mary, mother of God, source of our salvation.

Zacharias referred to thee as "daughter of Sion"; the King of Glory came and dwelt in thee.

Esaias said, "Behold a virgin shall bear a son, his name is Emmanuel."

Rejoice in gladness, O ye orthodox, in the name of Mary the holy Virgin. fo. 164 b.

Ezekiel compared her, O ye orthodox, to a door closed fast towards the east.[5]

The Lord Jesus Christ has passed through it: he came and closed it in like manner again.

Every nation[6] in the world gives glory to thee, O holy Mary.

Mary the Virgin who was perfect, the holy Mother of God, the sacred.

[1] General ending of Psali to tone "Adam".

[2] Add Gloria Patri BCDELQ. Add Alleluia, Kyrie (three times) O.

[3] The Virgin is often called a dove in Coptic literature: cf. Robinson, *Coptic Apoc. Gospels* (Camb. 1896), p. 9. Simile based on Ps. lxvi. 14.

[4] Ps. lxvii. 15–16. [5] Ezek. xliv. 1. [6] Tuki reads "tongue".

Göttingen Univ.-Bibl. Kopt. 10.

All the patriarchs and prophets spoke to the glory of Mary the Virgin.

Let every tree planted in all the earth salute the perfect fruit in the Holy Mary.

Further will I speak to the honour of the Virgin, the true Spouse, Mary the Queen.

fo. 165. Thou, O Mary, art exalted above heaven, holy above the earth and all that is therein.

Be glad, O Virgin, rejoice in spirit, there is none like thee in all the earth.

Thou wast signified, Mother of God, Mary the Virgin, as the second tabernacle.

Blessed art thou amongst all women, for thou didst bear to us God, who came and saved us.

The Son of God, the Word, King of Ages, loved her beauty: he came and saved us.

God who sits between the cherubim was desirous thereof.

Hail Mary with holy greeting; hail Virgin, Mother of our Saviour.

fo. 165 b. All psalmody that is uplifted, O ye orthodox, is befitting to her.

Blessed art thou above all women, for thou didst bear to us God, who came and saved us.

THE SUNDAY THEOTOKIA.

A. THE COPTIC TEXT COMMON TO ALL TYPES

(i.e. the sections, primary paraphrases, and lections).

Vatican Cod. Copt. 38. fo. 60.

(I).[1]

ⲥⲉⲙⲟⲩϯ ⲉⲣⲟⲓⲕⲉⲟⲥ. ⲱ ⲑⲏ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ. [2]Thy righteousness is signified, O thou blessed amongst women, in that thou art the second tabernacle.

[1] Also in the Ethiopic text. So each section not a paraphrase.

[2] On subject see p. 57.

It was she they referred to as the Holy of Holies wherein were the tables Vatican Cod. Copt. 38.

Of the law, and the ten commandments which were written by the finger of God. fo. 60 b.

That was symbolical to us of the Iota, the saving name of Jesus Christ.

Who took flesh in her without essential change and became the mediator of a new covenant. fo. 61.

Through the shedding of his holy blood (he purged believers [1]) and justified a nation.

ⲉⲟⲩⲉ ϥⲁⲓ ⲟⲩⲟⲛ ⲛⲓⲙ. [2]Wherefore every creature exalts her the Lady Mother of God the ever holy.

We also pray that we may obtain mercy through her prayers to him the Lover of men. fo. 61 b.

Paraphrase of Section (I).

ⲱ ⲡⲓⲙ ⲡⲉⲟⲛⲁϣ ⲥⲁⲁⲓ. Who is able to relate the glory of the tabernacle which Moses made upon mount Sinai?

He made it beautifully according to the word of the Lord, and according to all the types which were shown to him. fo. 62.

Therein were Aaron and his sons ministering, in a type of the Most High and a symbol of heaven.

They foreshadowed thee, Mary the Virgin, the true tabernacle wherein was God.

ⲉⲟⲩⲉ ϥⲁⲓ ⲧⲉⲛϭⲓⲥⲓ . . [3]Wherefore we exalt thee worthily in prophetic hymns, fo. 62 b.

For they spoke honourable things of thee, the holy city of the great King.

We pray and beseech thee, may we obtain mercy through thy prayers to Him the Lover of men. fo. 63.

Lection. S. Luke i. 45–50.[4]

[1] Of the new covenant. M.

[2] Refrain repeated at end of each section.

[3] Refrain at the end of each (primary) paraphrase.

[4] Given in Tuki with the tertiary paraphrases, pp. 305, &c. Only last lection in Cairo edition.

(II).

Vatican Cod. Copt. 38.

ϯκⲙⲃⲱⲧⲟⲥ ⲉⲧⲱⲩⲁ. The ark was covered with gold on every side, it was made of woods which do not decay.[1]

fo. 64. It was the symbol of God the Word, (who became man[2]) without separation.

fo. 64 b. There is One from Two, undefiled Deity is undivided[3], consubstantial with the Father.

And pure humanity without carnal intercourse, consubstantial with us according to nature.

fo. 65. This which he took within her, the Holy One, imbued her as regards person[4]. *Wherefore every creature,* &c.

Paraphrase of Section (II).

ⲯⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲉⲧⲥⲟⲡ. At once every soul of the children of Israel brought gifts to the tabernacle of the Lord.

fo. 65 b. Gold and silver and precious stones and fine linen and purple.

They made an ark of woods which do not decay, they covered it with gold within and without.

For thou, O Mary the Virgin, wast covered with the glory of the Deity within and without.

fo. 66. That thou mightest bring many people to God the Son through thy purity. *Wherefore we exalt thee,* &c.

Lection. S. Luke i. 51–5.

(III).

fo. 67. ⲡⲓⲗⲁⲥⲧⲏⲣⲓⲟⲛ. The mercy-seat[5] which covered it between the Cherubim was a type

fo. 67 b. Of God the Word who took flesh in thee, O spotless one, without essential change.

He became the purger of sins and remover of iniquities. *Wherefore every creature,* &c.

[1] See Introd., p. 57. [2] Who became flesh in her. K.

[3] The word used here is parallel with *μήτε τὴν οὐσίαν μερίζοντες.*

[4] *καθ' ὑπόστασιν.*

[5] The same word is used for "mercy-seat" or "altar". Here context suggests the former.

Paraphrase of Section (III). Vatican Cod. Copt. 38.

ⲭⲉⲣⲟⲩⲃⲓⲙ ⲛ̄ ⲛⲟⲩϩ. The two cherubim of gold were a symbol, they overshadowed the mercy-seat always with their wings.

There was an overshadowing over the Holy of Holies in the second tabernacle. fo. 68.

Over Mary also thousands of thousands, and ten thousand times ten thousand were overshadowing.

They sang to their Creator placed in her womb, who took our form without sin by the change. *Wherefore we exalt*, &c. fo. 68 b.

Lection. S. Luke i. 68–72 (or 68–70).

(IV).

ⲛⲑⲟ ⲡⲉ ⲡⲓⲥⲧⲁⲙⲛⲟⲥ. Thou art the vessel of refined gold which was full of manna within. fo. 69 b.

The bread of life which came down to us from heaven and gave life to the world. *Wherefore every creature*, &c. fo. 70.

Paraphrase of Section (IV).

ϥⲧⲟⲙ ⲅⲁⲣ ⲉⲣⲟ. For the name is applied as suitable to thee, as the vessel of gold was full of manna.

That was it which was placed in the tabernacle of witness of the children of Israel. fo. 70 b.

On account of benefits which the Lord God decreed in a glorious manner at the desert of Sinai.

Thou thyself Mary didst bear in thy womb the spiritual[1] manna which came from the Father. fo. 71.

Thou didst conceive him without stain; he gave us his body and his holy blood that we might live for ever. *Wherefore we exalt*, &c.

Lection. S. Luke i. 73–7 (or 71–5).

(V).

ⲛⲑⲟ ⲡⲉ ϯⲗⲩⲭⲛⲓⲁ . . Thou art the candlestick of pure gold which was for the ever filled lamp. fo. 72. fo. 72 b.

[1] Arabic renders "intellectual".

Vatican Cod. Copt. 38. fo. 73. He gave light to the world which did not receive him, he who was from the Light unapproachable.

Very God of Very God, who took flesh in her without essential change.

Through his appearing he gave light to us who walked in darkness and the shadow of death.

fo. 73 b. That he might guide our feet into the way of peace, through the communion of his holy mysteries. *Wherefore every creature*, &c.

Paraphrase of Section (V).

ⲧⲥⲟⲥ ⲛⲓⲃⲉⲛ ⲉⲧⲃⲉⲛ ⲛⲥⲓⲥⲓ . . Let every creature on high be incomparable to thee, O thou candlestick of gold which was for the true light.

fo. 74. That which was there was made of gold which was chosen pure and was placed in the tabernacle.

It was fashioned by the hands of men and intended for the lamp for day and night.

fo. 74 b. He who was in the womb of Mary the Virgin enlightens every man who cometh into the world.

For he is the sun of righteousness whom thou didst bear, he healed us from our sins. *Wherefore we exalt*, &c.

Lection. S. Luke i. 78–9 (or 76–9).

(VI).

fo. 75. fo. 75 b. ⲛⲟⲟ ⲡⲉ ϯⲱⲟⲩⲣⲏ. Thou art the censer of pure gold which was for the coal of burning fire.

That it was he took from the altar that he might purge sins and remove our transgressions.[1]

That was God the Word who took flesh in her, he received it to be a sweet savour to God his Father. *Wherefore every creature*, &c.

Paraphrase of Section (VI).

fo. 76. ⲧⲟⲧⲉ ⲁⲗⲏⲑⲱⲥ . . Then truly nothing was lacking, I understand of her that she was the golden censer.

[1] "Our transgressions" ABDEGY, perhaps K; "transgressions" CF(K).

That which was therein was placed there for an excellent savour before the (Holy of) Holies. Vatican Cod. Copt. 38.

God used to remove the sins of the people through the sacrifice and odour of sweet savour. fo. 76 b.

Thou indeed Mary didst bear in thy womb the incomprehensible Word of the Father.

He offered up an acceptable sacrifice upon the cross for the salvation of our race. *Wherefore we exalt,* &c.

Lection. S. Luke ii. 29–32.

(VII).

ⲭⲉⲣⲉ ⲛⲉ ⲙⲁⲣⲓⲁ . . Hail Mary the pure dove who didst bear to us God the Word. fo. 77 b.

Thou art the flower of sweet scent which blossomed forth on the root of Jesse.

The rod of Aaron which blossomed without planting and watering was a type of thee.

O thou who having borne Christ the Very God without seed of man didst remain a virgin. *Wherefore every creature,* &c. fo. 78.

Paraphrase of Section (VII).

ⲥⲉⲙⲟⲩϯ ⲉⲣⲟⲥⲓⲕⲉⲟⲥ. ⲱ ⲑⲏ ⲉⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ. Thy righteousness is signified, O thou holy Mary, thou art the second tabernacle most holy.

Therein was placed the rod of Aaron and the holy flower of sweet scent. fo. 78 b.

Thou art clothed with purity without and within, O thou chaste tabernacle, abode of the righteous.

The hosts on high and the choir of the just exalt thee with praises. *Wherefore we exalt thee,* &c. fo. 79.

(VIII).

ⲧⲉⲟⲓ ⲛϩⲏⲕⲁⲡⲟⲥ. Thou art effectual above all the saints to pray for us, O thou full of grace. fo. 85. fo. 85 b.

Thou art greatly exalted above the patriarchs and honoured above the prophets.

Vatican Cod. Copt. 38.

Thy going forth is in splendour above the Cherubim and Seraphim.

fo. 86. For thou art truly the praise of our race, and the advocate of our souls.

Intercede with our Saviour for us, that he may confirm us in the saving faith.

fo. 86 b. That he vouchsafe to us pardon of our sins, that we may obtain mercy through thy intercessions.

CONCLUSION.[1]

ⲣⲁⲛ ⲛⲓⲙⲉⲛ ⲉⲧⲥⲟⲟⲩ. Every creature on high, the thousands of angels and archangels,

Cannot attain the height of thy blessings, O thou who didst wear the glory of the Lord of Sabaoth.

fo. 87. For thou didst send forth rays beyond the sun, thou art a light above the Cherubim,

And the Seraphim with six wings overshadowed thee with gladness.

fo. 87 b. ⲡⲉ ⲱⲟⲩ ⲙⲁⲣⲓⲁ.[2] The glory of Mary is exalted above heaven; her praise is upon earth and those who dwell therein.

For thou verily art the true way which is the road to highest heaven.

Thou didst cause within thee joy and rejoicing; thou didst acquire might, O daughter of Sion.

fo. 88. O thou who didst take upon thee the vesture of heaven that thou mightest clothe Adam with the garment of grace.

Thou didst restore him to paradise, the place of joy and dwelling of the just.

fo. 88 b. ⲟⲩⲥⲕⲏⲛⲏ ⲙⲙⲏⲓ.[3] A true tabernacle is Mary the Virgin, therein were placed the faithful witnesses.

The undefiled ark covered with gold all over and the mercy-seat, and the cherubim were an image.

[1] Tuki calls this section 18, counting each paraphrase as a section.
[2] Tuki, section 19. [3] Tuki, section 20.

The vase of gold filled with manna, that is the Word of the Father who took flesh in her. Vatican Cod. Copt. 38. fo. 89.

The candlestick of gold which was for the true light, that is the unapproachable Light of the world.

The censer of gold which was for the coal of fire and the sweet savour of incense.

The rod of Aaron which flowered with holy blossom and sweet smell. fo. 89 b.

All these together signify to us the miraculous child-bearing of Mary the Virgin.

ⲯⲟⲗⲥⲉⲗ ⲡⲡⲉⲛⲯⲩⲭⲏ.[1] O Moses the Prophet, thou didst edify our souls by the splendour of the tabernacle which thou didst adorn.

The first tabernacle which Moses made was a place for the cleansing of the sins of the children of Israel. fo. 90.

He made it gloriously according to the word of the Lord and according to all the types which were shown to him.

There was an ark placed in the tabernacle covered with gold within and without. fo. 90 b.

There was a mercy-seat placed in the tabernacle, a cherubim of gold overshadowed it.

There was a vase of gold placed in the tabernacle, it was filled with manna.

There was a candlestick of gold placed in the tabernacle, upon it were seven lamps giving light. fo. 91.

There was a censer of gold placed in the tabernacle, there was frankincense placed in its midst.

There was a flower of sweet smell placed in the tabernacle, all the house of Israel did smell it. fo. 91 b.

There was Aaron's rod placed in the tabernacle, it blossomed forth without planting and watering.

There was a table of gold placed in the tabernacle, the shewbread was laid upon it.

[1] Tuki, section 21.

Vatican Cod. Copt. 38. fo. 92. There was a High Priest placed in the tabernacle to offer sacrifices for the sins of the people.

The Almighty smelled that and took away the sins of the people.

Through Mary the daughter of Joachim we offer the true sacrifice for the purging of sins.

ⲡⲓⲙⲁ ⲡⲉⲫⲟⲛⲁϥ ⲥⲁϫⲓ. ⲛⲧⲁⲓⲟ . . . Who is able to relate fo. 92 b. the glory of the tabernacle which the prophet adorned.

The precious writings of the Holy Scriptures were seen, they were greatly admired.

fo. 93. They were considered with careful mind, they signified her in the holy writings.

They meant Mary the daughter of Joachim, that she is the true tabernacle of the Lord of Sabaoth.

They offered the ark on account of the Virgin, it was covered with gold on account of her virginity.

fo. 93 b. They offered the mercy-seat on account of the Virgin, the cherubim of glory overshadowed it.

They offered the vessel of gold on account of the Virgin, filled with manna on account of our Saviour.

They offered the candlestick of gold on account of the Church, and its seven lamps on account of its seven hosts.

fo. 94. They offered the censer of gold on account of the Virgin, its perfume on account of Emmanuel.

They offered the sweet scented flower on account of Mary the Queen, therein was a sweet perfume on account of her virginity.

fo. 94 b. They offered the rod of Aaron on account of the wood of the cross on which my Lord was crucified that he might save us.

They offered the table of gold on account of the place of oblation, the shewbread on account of the Lord's body.

fo. 95. They offered the High Priest on account of our Saviour the true sacrificer for the removal of sins.

He who offered up an acceptable sacrifice upon the cross for the salvation of our race.

His good Father sacrificed him upon Golgotha. Vatican Cod. Copt. 38. fo. 95 b.

He opened the gate of Paradise, he restored Adam as he was at first.

Through Mary the daughter of Joachim we know the sacrifice for the purging of sin.

We ourselves pray that we may obtain mercy through thy intercessions to him the Lover of men.

HYMN ON THE RESURRECTION.

(A hymn added to the Theotokia from Easter to the end of Haytor.)

ⲛⲓⲙ ⲅⲁⲣ ϩⲉⲛ ⲛⲓⲛⲟⲩϯ. Who amongst the gods is like unto thee, O Lord? thou art the true God who doest wonders. fo. 98. fo. 98 b.

Thou hast shown thy might amongst the nations, thou didst save thy people by thy arm.

Thou didst descend to Hades and bring up the captives who were there.

To us thou didst grant liberty, as a good God, for thou didst rise and save us.[1] fo. 99.

ⲁⲡ̅ⲭ̅ⲥ ⲛⲉⲛⲛⲟⲩϯ. ⲧⲱⲛϥ. Christ our God rose from the dead, he is the firstfruits of those who slept.

He appeared to Mary Magdalene, he spoke to her and thus he said:

"Go and announce to the brethren that they resort to Galilee, there shall they see me." fo. 99 b.

Mary went to the Apostles[2]; she said "I have seen the Lord", and the things he said to her.[3]

ⲕⲁⲗⲱⲥ ϩⲉⲛ ⲟⲩⲙⲉϩⲙⲓ. Truly well did she in being solicitous, that holy Mary Magdalene.

She went to the tomb on the first day of the week, she sought in haste the resurrection of the Lord. fo. 100.

[1] BO add "Wherefore we glorify . . ." (below) here.
[2] Disciples BDEFGLNOQ.
[3] Here B adds "Wherefore we glorify . . ."

Vatican Cod. Copt. 38.

She saw the angel sitting upon the stone, he declared and said to her, "He is risen, he is not here."

Wherefore we glorify him, we cry aloud and say, "Blessed be thou, Lord Jesus, for thou didst rise and save us."

B. ADDITIONAL MATTER IN VATICAN CODEX COPTICUS XXXVIII.

(I) A Psali inserted after the paraphrase of Section VII (ⲥⲉⲙⲟⲧϯ ⲉⲣⲟϥⲓⲕⲉⲟⲥ . ⲱ ⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲙⲁⲣⲓⲁ). This Psali is found also in MSS. of Types III and IV, but not in those of Type II. [Rhyme first and third, second and fourth lines.][1]

fo. 79. ϩⲛⲥⲟⲩ ⲙⲙⲁⲓ . . . Seven times a day with all my heart do I praise thy name, O Lord of all.

I have remembered thy name and found strength in it, O King of ages and God of gods.

Jesus Christ our true God, who came for our salvation and took bodily form.

fo. 79 b. He took flesh through the Holy Spirit and through Mary the holy bride.

He changed our distress and our affliction to rejoicing of heart and all gladness.

fo. 80. Let us magnify him and sing hymns to his mother Mary the pure dove.

And let us utter with glad voice, Hail Mary, mother of Emmanuel.

Hail Mary, rescuer of our father Adam: Hail Mary, mother of the beloved of the Father.

fo. 80 b. Hail Mary, rejoicing of Eve: Hail . . .[2] gladness of generations.

Hail . . . joy of just Abel: Hail . . . virgin most true.

Hail . . . safety of Noe: Hail . . . pure and spotless.

[1] In Tuki as section 15 of the Theotokia.

[2] Hail . . . represents the abbreviation ⲭⲉ̄ for ⲭⲉⲣⲉ ⲛⲉ ⲙⲁⲣⲓⲁ, "Hail Mary."

Hail . . . grace of Abraham: Hail . . . crown incorruptible. Vatican Cod. Copt. 38.

Hail . . . salvation of holy Isaac: Hail . . . mother of the Holy One.

Hail . . . rejoicing of Jacob: Hail . . . thousands of times. fo. 81.

Hail . . . sacrifice of Judah: Hail . . . mother of the Master.

Hail . . . preaching of Moses: Hail . . . mother of the Master.

Hail . . . honour of Samuel: Hail . . . sacrifice of Israel.

Hail . . . fortress of just Job: Hail . . . precious stone. fo. 81 b.

Hail Mary, mother of the Beloved: Hail . . . daughter of King David.

Hail Mary, the "friend"[1] of Solomon: Hail . . . exaltation of the righteous.

Hail Mary, salvation of Esaias: Hail . . . remedy of Jeremias. fo. 82.

Hail Mary, wisdom of Ezekiel: Hail . . . grace of Daniel.

Hail Mary, salvation of Elias: Hail . . . grace of Eliseos.

Hail Mary, mother of God: Hail . . . mother of Jesus Christ. fo. 82 b.

Hail Mary, pure dove: Hail . . . mother of the Son of God.

Hail Mary, all the prophets bear witness to thee and say:—

Behold God the Word comes and takes flesh in her, in a unity inexpressible. fo. 83.

Exalted indeed above the rod of Aaron art thou, O full of grace.

What else is the rod save Mary, for it is the symbol of her virginity. fo. 83 b.

[1] Reference to the Song of Songs, *passim*.

Vatican Cod. Copt. 38.

She was virgin and conceived without carnal intercourse the Son of the Most High, the sinless Word.

Through her prayers and intercessions open to us the church.

fo. 84. Implore him, O Mother of God, that the door of the church open to the faithful.

Let us implore her to intercede for us, that through love for her he have mercy upon us.

(II) Secondary paraphrase of Section VII.[1]

This is similar in character to the paraphrases of Type II.

fo. 84 b. ⲁⲧⲙⲟⲩϯ ⲉⲣⲟ . . They meant thee, O Mary the Virgin, as the holy flower of sweet savour.

She who expanded upwards and blossomed forth in the root of the patriarchs and prophets.

Like the rod of Aaron the priest which budded and bore fruit.

fo. 85. For she bare the Word without seed of man, nor was her virginity corrupted.

Wherefore we praise thee as Mother of God: pray to thy Son that he pardon us.

(III) Concluding Psali. Peculiar to Vatican Cod. Copt. 38.

fo. 96. ⲭⲉⲣⲉ ϯⲡⲁⲣⲑⲉⲛⲟⲥ . ⲟⲙⲁⲩ ⲙⲡⲉⲛⲥⲱⲣ. Hail Virgin, mother of our Saviour: Hail temple of God the Word.

Hail Virgin, mother of the Light: Hail royal throne.

fo. 96 b. Hail Virgin, saving of our race: Hail mother of God, joy of the just.

Hail thou full of grace, the Lord is with thee: Hail paradise, abode of all the saints.

Hail new heaven which the Father has made: Hail city of Christ the great King.

fo. 97. Blessed art thou, Mary the Virgin, for God the Word chose thee as his dwelling.

[1] Tuki as section 16.

Blessed art thou, Mary the Virgin, for thou didst bear to us God who came and saved us. Vatican Cod. Copt. 38.

Blessed art thou, Mary the Virgin, for thou didst bear in thy womb the unconfined.

Blessed art thou, Mary the Virgin, the second tabernacle of God the Father. fo. 97 b.

Blessed art thou, Mary the Virgin, for our Lord Jesus Christ took flesh in thee.

Blessed art thou, Mary the Virgin, for thou didst become the dwelling of the Holy Spirit.

We believe moreover that thou art worthy of glory and honour, for thou art mother of God. *Through thy intercessions,* &c. fo. 98.

C. THE ADDITIONAL MATTER CONTAINED IN MSS. OF TYPE II.

(I) Secondary paraphrase to Section I.[1]

ⲉⲣⲉ ⲡⲓⲁ ⲛⲁⲓ ⲍⲱ . . Who is able to relate the glories of Mary, the most holy tabernacle? Oxford Bodl. Hunt. 256. fo. 34 b.

Therein did Moses the chief prophet place the testimonies of the Lord. fo. 35.

The tables of the law whereon were written the ordinances which were the ten commandments.

They signified to us the name of Jesus, that was the Iota according to the holy Scriptures.

He took flesh in her without essential change. She bare him, he saved us from our sins.

Wherefore we glorify thee as Mother of God: intercede with thy Son that he pardon us. fo. 35 b.

(II) Secondary paraphrase to Section II.

ⲛⲑⲟ ⲡⲉ ϯⲕⲓⲃⲱⲧⲟⲥ. Thou art the ark of the covenant, Mary the Virgin who art perfect. fo. 37.

It was made of woods which do not decay and covered with gold within and without.

[1] None of these secondary paraphrases (except vii) are given in Tuki.

Oxford Bodl. Hunt. 256. fo. 37 b. God our Saviour, who took flesh in thee by a union indescribable.

He was with us by dispensation, consubstantial with us as regards humanity.

He was consubstantial with God the Father as regards the essence of his deity.

There is one from two, deity and humanity, hypostatically combined. *Wherefore we glorify thee*, &c.

(III) Secondary paraphrase to Section III.

fo. 38. ⲣⲱⲟⲩ ⲛⲛⲓⲥⲟⲫⲟⲥ . . The mouths of the wise declare the interpretation, words to the glory of Mary the Virgin.

fo. 38 b. They compare her to the mercy-seat: the cherubim overshadowed it.

That which is repeated according to its interpretation signifies Him, that he is the place for the expiation of sin.

The Lamb of God who was begotten, he took away our sins and transgressions. *Wherefore we glorify thee*, &c.

(IV) Secondary paraphrase to Section IV.

fo. 41. ⲉⲣⲉ ⲡⲓⲥⲧⲁⲙⲛⲟⲥ ⲛⲛⲟⲩϩ̂. The vessel of gold which
fo. 41 b. was placed in the tabernacle was a symbol of Mary the Virgin.

That which was placed therein, the fullness of manna, that was Jesus, the Bread of Life.

He who eats of his body and drinks of his blood shall acquire eternal life. *Wherefore we glorify thee*, &c.

(V) Secondary paraphrase to Section V.

fo. 43 b. ϥϭⲟⲥⲓ ⲛ̀ⲧⲉ ⲛⲉⲱⲟⲩ . . Exalted is thy glory, O Mary the Virgin, the candlestick of gold which was for the seven coverings.

Its bowl and its reed were constructed of beaten gold from India.

Its light was burning by night and day, it was placed in its lamp without cessation.

Thou also, O Mary, art the candlestick of gold which had the light of Deity filling thee within. Oxford Bodl. Hunt. 256.

His holy rays gave light to us who sat in darkness and the shadow of death. *Wherefore we glorify thee,* &c. fo. 44.

(VI) Secondary paraphrase to Section VI.

ⲛⲁⲛ ⲉⲡⲓⲥⲟⲟⲩ ⲛⲟⲩϥⲓ . . To us a sweet savour is Mary the Virgin, above the sweet savour of incense. fo. 45 b.

For she truly was the censer of gold that was for the savour sweet and celestial.

That was Jesus Christ, the true bridegroom, the savour of whose ointment goes forth in every place.

Children were drawn to the savour of his ointment, those were the virgins who loved purity. fo. 46.

They became thy daughters, O thou holy Mary, through the sweet savour of their virtue. *Wherefore we glorify thee,* &c.

(VII) Secondary paraphrase to Section VII.

ⲁⲧⲙⲟⲧϩ ⲉⲣⲟ . . (already given on page 132).

(VIII) Secondary paraphrase to Section VIII.

ⲓⲥⲁⲉ ⲅⲁⲣ ⲧⲉⲛⲛⲁⲣϩ . . . For indeed we believe that thou art the Mother of God, and that after bearing him thou didst remain a virgin. fo. 67 b.

Moreover we believe that thou art effectual in praying for us, O thou full of grace.

For thou didst find favour before God, more than the patriarchs and prophets. fo. 68.

There is power to shed grace upon us beyond the Cherubim and Seraphim.

For thou art truly the advocate of us all; intercede for us before our Saviour.

That he may confirm us in the saving faith, and vouchsafe to us pardon of our sins. fo. 68 b.

D. THE ADDITIONAL MATTER CONTAINED IN MSS. OF TYPE III.

Paris Bibl. Nat. Copte 35.

(I) Tertiary paraphrase to Section I.[1]

fo. 104 b. ⲓⲥⲁⲉ ⲫⲏ ⲙⲡⲣⲡ . . Behold God revealed many laws and our first fathers received them in the desert.

And he taught them many things that he might show to us an image of heaven.

fo. 105. He gave knowledge that the law of old was all a type from generation to generation.

It is right that we should figure in material form that which is written in spiritual sense.

Consider Moses, how he made a tabernacle upon the earth in a wise manner.

fo. 105 b. Therein he placed the two tables which were written upon by the finger of God.

For for God they fashioned a house, they formed it of skins, it became a temple.

Whether he gave revelation or caused it to be written, it was all symbolical of this law.

The tabernacle was Mary, the second tabernacle full of thanksgiving, the handiwork of God.

fo. 106. The tables are her breast, which had written upon it the symbol of our Saviour, of our Lord Jesus Christ.

ⲧⲉⲛϯⲱⲟⲩ ⲛⲁⲩ ⲉⲱⲥ ⲛⲟⲩϯ.[2] We worship him as God, to him we utter psalms as man like ourselves, and his mother Mary.

(II) Tertiary paraphrase to Section II.

fo. 108 b. ⲱ ⲛⲁⲓ ⲙⲡⲟⲩⲁⲓⲱⲙⲁ. O those ordinances and great commands, full of grace and mystery,

Which God commanded to the faithful Moses, who disclosed them that Christ might appear in them.

He commanded him to make an ark of new wood covered over with gold.

[1] Tuki 305, &c. [2] Refrain.

He made it of woods which do not decay, he overlaid it as ordered with refined gold. Paris Bibl. Nat. Copte 35. fo. 109.

He placed the tables of stone written upon according to the ordinance of him who commanded it.

The ark referred to the holy Mary, the root of our redemption and our salvation.

The corruption of things vile are not mingled with the virtue that is prepared from the beginning for our salvation. fo. 109 b.

The gold which overspread is her virginity exalted beyond the gold of the workmanship.

The tables of the law within the ark in no dubious way prefigured Christ.

For he is the law of the covenant that is truly new who came in our humility. *We worship him as God*, &c. fo. 110.

(III) Tertiary paraphrase to Section III.

ⲁⲣⲉ ⲙⲁⲛⲛⲓⲙⲉϩⲓ . . . If our thoughts consider the depths of the sea, they are full of God, they wonder at his word. fo. 112.

For indeed they find the knowledge of his works; they are profound beyond man and beyond his thoughts.

God has looked, he is swift towards us, to make known his glory in various ways. fo. 112 b.

He began in time, he has manifested blessings, another time he removed them; they are revealed in his grace.

There is a mystery which God has made manifest in the mercy-seat of the second tabernacle.

And the two cherubim whose wings were over the holy place in a heavenly manner. fo. 113.

The chief prophet made it by the will of the Master as a place for expiating sin.

Within the temples becomes possible the purging of sins of the people.

But all these pointed to our Saviour Christ, the temple of salvation of the faithful.

Paris Bibl. Nat. Copte 35. The two cherubim gave glory to him, and so the choir above; they are not made equal to him. *We worship him as God,* &c.

(IV) Tertiary paraphrase to Section IV.

fo. 115b. ⲡⲓⲗⲁⲏⲓ ⲛⲓⲉⲛⲁⲩϣⲟⲩ. The signs that were glorious which God set forth our first fathers preserved them.

In his wonders they received testimonies, they called to mind a son at the last days.

fo. 116. Joyfully they took of the manna which God sent to them at Mount Sinai.

They placed it in the pot which he made of gold and honoured it.

The vessel is Mary; its pure gold is her virginity, permanently holy.

fo. 116b. The manna which filled it is the bread of angels, concerning which the Psalmist spoke.

That is Christ who said thus: "I am the true bread of life."

The manna was placed within the temple, whosoever ate thereof received eternal life.

Let us enter with confession that we may attain by perseverance to pardon.

fo. 117. For he was begotten from the beginning of the world, and in flesh was crucified for us in temptations. *We worship him,* &c.

(V) Tertiary paraphrase to Section V.

fo. 119b. ⲡⲓⲧⲟⲩⲗⲁ ⲛⲁⲛⲁⲥ . . All the ordinances of gold were about Messias of this generation.

fo. 120. For all were received in material sense, but we see them in a spiritual one.

For these they constructed a candlestick, that which was ordered was made with its signification.

These things signified the holy Mary, the sinless dove who was like the candlestick.

The light upon it is Jesus Christ, the light unapproachable which was in the world. Paris Bibl. Nat. Copte 35. fo. 120 b.

Mary bore in her womb the great Saviour Jesus our Lord.

Moreover this candlestick was symbolical of the holy and sacred church.

Its seven lights were for the seven orders, and graces filled it within.

The light which was in the universe; from these lights was the Prince of Peace.

The Sun of the church which the womb of Mary restored to it; praise to her with him. *We worship him,* &c.

(VI) Tertiary paraphrase to Section VI.

ⲏⲗⲓⲁⲃ ⲡⲓⲥⲟⲫⲟⲥ ⲟⲩⲟⲩ ⲡⲓⲧⲉⲭⲛⲓⲧⲏⲥ. Eliab the wise man and craftsman, Zorbabel also and Moses the prophet; fo. 123.

All these together at the command of God constructed and toiled in the former tabernacle. fo. 123 b.

God willed to show his wisdom in the second tabernacle, the holy Mary.

For Paul said that therein are seen the types of those things which are in heaven.[1]

Wherefore he said thou shalt make them according to the types which have been shown thee.

Who is that in heaven except the Virgin, the body that bore Jesus Christ: fo. 124.

The censer without smoke, the second censer which was filled with the coal of the Deity.

There was Aaron and his incense; that was for the son of the Lord, Jesus the Master.

That was the sweet savour filling the world, and bringing good tidings to us of peace.

The pure gold is her virginity, the clean coal is the Saviour of the world. *We glorify him,* &c. fo. 124 b.

[1] Heb. ix. 23.

Paris Bibl. Nat. Copte 35.

(VII) Tertiary paraphrase to Section VII.

fo. 126 b. ⲥⲟⲗⲥⲉⲗ ⲙⲡⲓⲉⲕⲕⲗⲏⲥⲓⲁ . . . Ornament of the churches, O thou hymn-writer, in thy psalmody and thy singing,

There is "the wings of a dove covered with feathers of silver, with the balsam of Gilead".[1]

fo. 127. Behold, in truth, she is the pure dove who remains undefiled, that is the Virgin.

There was signified a rod with pure gold, there was a wonder inscrutable in his mighty work.

He is the refined gold of the Deity, he took flesh, he received form with the mother of the Saviour.

fo. 127 b. The Word of God, he was one in person with this nature.

That is the nature of the Ruler, the only-begotten, he became one with men.

Jesus the Mediator of the new Covenant, which the prophets foretold in their work.

fo. 128. He was like the rod of Aaron which budded, was planted, and brought forth fruit.

How great a miracle was in this rod, that without planting and watering it grew and increased.

It was a type of Mary the Virgin, who conceived the Word without seed of man.

fo. 128 b. The Word in the body and the life in the rod, without planting and seed, one in its form.

For John the son of Zebedee showed this wonder and said to us:

"Behold him who remains and is incomprehensible, he has appeared to us, and we have touched him."[2]

We glorify him, &c.

(VIII) Psali.

fo. 133. ⲥⲱⲧⲉⲙ ⲱ ⲡⲁⲙⲉⲛⲣⲁϯ. Hear, O beloved, consider favourably; regard and attend to the word of the singer.

[1] Ps. lxvii. 14. [2] 1 S. John i. 1–2.

[3] Not in Tuki.

David the prophet, and sweet singer and psalmist, said in the psalm: Paris Bibl. Nat. Copte 35.

"I will praise the Lord always and at all times in a great watch with every spirit of meekness."

Let thy disciples sing very sweetly, more sweet than honey and the good honey-comb. fo. 133 b.

Taste and see that the Lord is sweet: blessed is he who feeds on him, who trusts in him.

Greatly exalted is the wonderful work of Christ the king, who became man.

Through Mary, the mother of the sanctifier, whose virginity acquires glory. fo. 134.

Let us sing to him; let us exalt his name and glorify him, for he is needful to us.

And let us magnify the Virgin; more and more is her felicitation.

In melodies amongst the saints; "Rejoice Mary, with a holy joy." fo. 134 b.

Rejoice Mary, elect of the Father; rejoice[1] . . . faithful advocate.

Rejoice . . . throne of the son; rejoice . . . stem which budded.

Rejoice . . . dwelling of the Holy Spirit; rejoice . . . mother of the Holy One.

Rejoice . . . chariot of the cherubim; rejoice . . . rock unshaken.

Rejoice . . . wing of the seraphim; rejoice . . . daughter of Joachim. fo. 135.

Rejoice . . . censer of the elders; rejoice . . . rejoicing of angels.

Rejoice . . . paternity of Peter; rejoice . . . wisdom of Paul.

Rejoice . . . power of Andrew; rejoice . . . mother of the Messias.

Rejoice . . . virginity of John; rejoice . . . purity of James.

Rejoice . . . gladness of Philip; rejoice . . . power of Matthew. fo. 135 b.

[1] In each case "Rejoice Mary" represented in text of the MS. by "Rejoice" (contracted).

Paris Bibl. Nat. Copte 35.

Rejoice . . . tongue of Bartholomew; rejoice . . . faith of Thomas.

Rejoice . . . zeal of Simeon; rejoice . . . safety of Mark.

Rejoice . . . strength of Matthias; rejoice . . . health of Luke.

fo. 136.

Rejoice . . . honour of the patriarchs; rejoice . . . preaching of the prophets.

Rejoice . . . praise of the disciples; rejoice . . . mother of the Master.

Rejoice . . . crown of the Martyrs; rejoice . . . joy of the just.

Rejoice . . . covering of cross-bearers; rejoice . . . chastity of virgins.

Rejoice . . . holiness of ascetics; rejoice . . . mouth of confessors.

fo. 136 b.

Rejoice . . . crown of our praise; rejoice . . . mother of all who live.

Rejoice . . . source of our Saviour; rejoice . . . mother of our God.

Rejoice . . . strength of our purification; rejoice . . . mother of the King.

Rejoice . . . pure love; rejoice . . . mother of Jesus Christ.

fo. 137.

Rejoice . . . praise of our race, and advocate of the faithful.

Intercede for us before him who made us, that he may secure us in saving faith.

That he may vouchsafe to us the life of our father Abba N., the faithful shepherd.

fo. 137 b.

So also his colleague the servant of God our father, the bishop Abba John.

That they may establish us in the royal pasture; that they may be spreading flowers.

And the princes, and priests, and deacons, and laymen, and monks who are in the desert, may have their share with the grace of heaven.

Similarly we glorify Jesus Christ and her who is full of glory, Mary the Virgin. *We glorify him*, &c.

(IX) Psali interpolated before Section VIII. (Only found in MS. Göttingen Kön. Univ.-Bibl. Kopt. 10.)

ⲁ ⲫⲏ ⲡⲁⲗⲏⲑⲓⲛⲟⲥ. The true God inflamed thee with grace; it meant that thou art righteous, O thou blessed One. Text Q. fo. 192 b.

There was an ark placed in the tabernacle; that was thee, O Mary, the true queen.

Gabriel with all gladness bore the message to her: "Thou full of grace and clothed with purity."

The Master chose thee a place of purging sins, O thou full of glory, within and without.

Wherefore we exalt thee duly with exalted things, O Mother of God.

Great is thy honour, O thou chosen of the Father, O thou full of the glory of the Lord of Sabaoth.

Behold, we say with a voice of rejoicing, "Hail Mary, Mother of Emmanuel." fo. 193.

Rejoice, O holy one, and praise to thee at the same time; "Hail Mary, a thousand times."

Behold, honour duly in praises, "Hail Mary, Mother of Jesus Christ."

And now we exalt her with the sound of the organ, "Hail to thee, O Mary, dwelling of the Lord."

Speak thanksgivings, honoured is our Lady, "Hail Mary, with a holy greeting."

We pray thee intercede for us before our King that he have mercy on us.

Thou art the censer of pure gold; thy beauty is beyond the sun in its brightness. fo. 193 b.

Thou didst edify our souls, O Moses the prophet, by the honour of the tabernacle, the one pearl.

A true tabernacle is Mary the Virgin; a treasure in truth and container of God.

The glory of Mary is exalted above the heaven, for it is the glory of Deity and truth.

Text Q. Every being on high of those immaterial ones cannot attain to thy summit of blessings.

They meant that thou art righteous, O thou holy Mary; thou art the vessel, and rod, and candlestick.

Thou art worthy above all the saints; there is the fruit of which he spake in the queen.

No creature that is on high can be compared with thee; thou art Mother of the Most High, Mary the Queen.

fo. 194. For it is suitable to thee, they referred it to thy name as the vessel of gold; it is the Lord who has saved us.

Hail Mary, the pure dove, full of wisdom, Mother of Jesus Christ.

Every soul at once declares worthy of glory the golden vessel, Mary the Queen.

O who can relate the glory of the tabernacle, which is thou, O Mary, by correspondence.

May God remove the sins of the people; purge from me transgressions, for thou art good.

Blessed be the Lord God of Israel; blessed be his Son, Christ Emmanuel.

In the name of God the Holy Trinity give to us salvation, O holy, holy, holy.

Let me sing to thee, to thee, O Son of God; hail to thy Mother, Mary the Virgin.

fo. 194 b. Drive away the enemies of the church, and put them to confusion, for the sake of our Lady Mary.

Uplift a voice unceasing; they cry aloud before thee, "Have mercy on us, O God, for pity is thine."

I pray to thee, O Lord, I thy servant Joseph; purge me from my sins for the sake of our Lady.

E. ADDITIONAL MATTER IN MSS. OF TYPE IV.

(i.e. Paris Bibl. Nat. Copte 128.) Text K.

(I) Prologue to Section II (opening lines are missing).[1]

. . . . . .

. . . ⲉϧⲟⲗϫⲉⲛ ⲙⲁⲣⲓⲁ. From Mary, the pure taber- fo. 164.
nacle full of thanksgiving, which God made.

The tables are her breast, and the ten commandments are the name of our Saviour, who was in her womb.

Through the shedding of his blood were cleansed believers, and a people was made.

ⲉϧⲏⲉ ϥⲁⲓ ⲟⲩⲟⲛ ⲛⲓϧⲉⲛ. ⲉⲑⲛⲁϩϯ ⲉⲡ̅ⲭ̅ⲥ . .[2] Wherefore every creature which believes in Christ at all times gives praise to his Virgin Mother.

We worship him as God; to him we utter psalms as fo. 164 b.
man like ourselves, and to his mother Mary.

(II) Prologue to Section III.

ⲁⲙⲱⲓⲛⲓ ⲁⲛⲁⲟⲩ . . Come to the temple, to the mercy-seat and the two cherubim which were symbols.

It was overshadowed by the Holy Spirit, just as Moses the holy man designed it.

That indeed was typical of our Saviour Christ, the true salvation of the faithful.

Over Mary also thousands of thousands and ten thou- fo. 170.
sand times ten thousand are shadowing. *Wherefore every creature*, &c.

(III) Prologue to Section IV.

ⲡⲑⲟ ⲡⲉ ⲡⲓⲥⲧⲁⲙⲛⲟⲥ. ⲛⲛⲟⲩϯ . . . Thou art the vessel of pure gold, O Mother of God, as it is written.

[1] Not in Tuki. [2] Refrain.

Text K. It was full of manna in its midst; that is the Lamb who took flesh in her.

The bread of life of whom it was spoken, and he gave life to all the world.

Thou didst conceive him without stain; he gave us his body and his outpoured blood of graces. *Wherefore every creature*, &c.

(IV) Prologue to Section V.

fo. 172. ⲡⲟⲟ ⲡⲉ ϯⲗⲁⲙⲡⲓⲁ. ⲉⲧϥⲁⲓ . . Thou art the candlestick which was for the lamp, O thou holy Mary, whereof is the Messiah, the true light which gave light; unto those who had fallen he was to them a physician.

fo. 172 b. The light was in the midst of men; it came for salvation and purification.

The manna which abounded is the bread of angels, whereof was speaking the psalmist.

That is Christ, who said, "I am the true bread of healing."

That manna was placed in the temple, that whosoever ate thereof received salvation.

Let us enter with confession; let us attain by perseverance to pardon by him who was born.

fo. 173. Remission of sins, for he is the sun of righteousness who is in the heaven with adoration. *Wherefore every creature*, &c.

(V) Prologue to Section VI.

ϩⲗⲏⲏⲉ ⲡⲓⲥⲟⲫⲟⲥ. Eliab the wise and Zorobabel and the faithful Moses gave them joyfully.

They made a censer of gold; they placed it in the tabernacle for the incense.

The censer is Mary, full of incense, which is in fact Jesus our Lord:

The true oblation for remission of sin, the true expiation of transgression. *Wherefore every creature*, &c.

(VI) Psali after ϩⲛⲥⲟⲡ ⲙⲙⲁⲛⲓ in Section VII.

ⲭⲉⲣⲉ ⲛⲉ ⲙⲁⲣⲓⲁ. . .[1] Hail Mary, the chosen mercy-seat, the mother of God our Lord. Text Z. fo. 293.

Hail Mary, the perfect tabernacle, sealed treasure, full of praise. fo. 293 b.

Hail Mary, the glorious, the pure, the blessed, Mother of God.

Hail Mary, Mother of the Creator, with one manifestation of God the Word.

Hail Mary, who didst conceive the Word of God the Father, made flesh for us.

Hail Mary, the accomplisher of desire, holy vessel for God's service.

Hail Mary, the fertile abode, the pure fruitful lute of life, the blessing.

Thou didst deliver Adam from temptation, and our mother, by thy coming. fo. 294.

Intercede for us, for those travelling in the risings of the waters of the sea.

Thou goodness of the winds of heaven and of the fruits and plants of the earth.

To the King of the earth grant courage that will repel the barbarians.

Give comfort and love to his people, for the sake of all Christian people. fo. 294 b.

All the prophets of the law foretell to thee our Master, Jesus Christ our Lord.

Remember the altar and its holy things when they are broken down.

Grant to the catechumens of our race dignity, knowledge, enthusiasm, and success.

[1] The text of this Psali occurs only in eighteenth century codices (e. g. K) and is in so very corrupt a state as sometimes to be absolutely unintelligible. It is evidently a comparatively recent composition written at a time when Coptic was no longer a living tongue. The text given here is taken from the much superior form in John Rylands Library, Orient. 430 (17).

Text Z. Give comfort to the departed in thy kingdom, O Jesus our hope.

fo. 295. We pray thee, O Lord, Creator of all things, guard our father the Patriarch.

Father of Fathers, Shepherd of Shepherds, High Priest of our High Priests.

Remember, O Lord, his servant, our bishop Father N.

The tongue of sweet scent, the chosen vessel, the good shepherd and chosen one.

fo. 295 b. Come ye to see his explanation, his teaching us, his gift of speech.

Through his prayers and gift of speech we rest in places and caves of joy.

Come ye choirs, let us worship, to-day and every day.

In wailing and weeping, to escape from the flame of fire.

May they by their labours attain perfect life and not be cast away.

fo. 296. We pray thee, O Lord, for the sake of thy name and also the Mother of healing, pardon us.

Duly we cry to thee a doxology; have mercy upon us, only-begotten. *We glorify him,* &c.

PSALI FOR MONDAY.

Text A. PSALI "OUR LORD JESUS"; TONE "ADAM".[1]

fo. 116. ⲁⲛⲓⲁⲛ ⲁⲛϣⲟ ⲛϣⲟ. Thousands of thousands and ten thousand times ten thousand sing and give praise to our Lord Jesus.

Everything that says that the Lord is Jesus is a sword at hand to scatter the enemy.

fo. 116 b. For thou truly art very greatly exalted beyond the heavens and above the earth.

For all the just who are pleasing to God meditate in all thy law.

[1] Tuki 77.

God is placed before them always, his holy name is always in their mouths. Text A.

Greatly exalted is thy kindness, thou doer of righteous things, O Lord Jesus.

God is Emmanuel, the true food, the tree of life, the deathless. fo. 117.

Collect within me all forms of speech that I may laud and glorify the Lord Jesus.

Jesus is our God,[1] Jesus is our Lord,[1] Jesus is the hope of Christians.[2]

Little by little we reach thy remembrance and glorify thy name, O Lord Jesus. fo. 117 b.

Every distraction that exists may we lay aside, that we may purge our hearts with the name of the Lord.[3]

May thy name, O Lord, be within us, that it may enlighten us in our inner man.

For who amongst the gods is like unto thee, O Lord? Thou art the true god who doest wonders. fo. 118.

Blessed art thou in truth, O Lord Jesus, with thy good Father and the Holy Spirit.

A sweet savour very greatly famous is thy holy name, O Lord Jesus.

O true lamb of God the Father, have mercy on us in thy kingdom.

For the mouth of thy Father which bears witness to thee that "thou art my son, to-day have I begotten thee".[4] fo. 118 b.

They glorify thee, the cherubim and seraphim; they cannot look upon thee.

We behold thee, the lamb, upon the place of sacrifice; we take of thy body and thy sacred blood.

Every hymn which is in all the law, there is nothing else therein but similitudes of thee. fo. 119.

This is the true stone most precious, which the merchant sold his possessions and bought.

[1] Interchange BEFKNOY. [2] Those who believe in him B.
[3] Add "Jesus" B. [4] Ps. ii, 7.

Text A. Bestow upon us now this stone, that it may illuminate us in the inner man.

fo. 119 b. Consolation of our souls, freshness of our hearts is thy holy name, O Lord Jesus.

O pitiful and merciful, of great pity, O Lord Jesus.

The cherubim wave their wings; they sing and give praise, O Lord Jesus.

The sun will set and the moon in time; but thou, thou art, thy years do not fail.

fo. 120. In the providence of thy goodness thou dost bend the heavens, thou dost descend upon us.

As the true physician who gives healing thou dost cure all our diseases.

Look upon me, O Lord Jesus, with the pitying eye of thy goodness.

fo. 120 b. Plant within us an upright heart that we may bless thee, O Lord Jesus.

I pray to thee, Lord Jesus, have mercy on us in thy kingdom.

Text B. ⲗⲟⲓⲡⲟⲛ ⲁⲛⲯⲁⲛⲟⲱ.[1] Moreover when we may give ourselves to prayer, let us bless the name of the Lord Jesus.

For I will praise thee, O Lord Jesus, through thy name, for I have trusted in thee.

Let us laud thee with thy good Father and the Holy Spirit, for thou didst rise and save us.

ALTERNATIVE PSALI FOR MONDAY.[2]

Text Q. fo. 53. ⲁⲗⲱⲓⲡⲓ ⲧⲏⲣⲟⲩ ⲙⲫⲟⲟⲩ. O come ye daily, all ye orthodox, in order that we may praise Mary the Virgin.

Every creature lauds the pure one, the full of glory, Mary the Virgin.

For she is exalted above the angels and the hosts on high, Mary the Virgin.

[1] General conclusion to Psali with tone "Adam": generally (as in Cod. A) designated only by its opening words.

[2] Tuki 268.

David the psalmist spoke well of her glory, as "the pure dove", Mary the Virgin. Text Q.

On account of the Mother of God, the pure maiden, Mary the Virgin, purge us, O Lord Christ.

The seven angels and powers and thrones give praise in hymns to Mary the Virgin.

Fortunately did she bear our Lord Jesus Christ, the Word of God, Mary the Virgin. fo. 53 b.

To thee be glory and honour, O Son of God, and thy Queen Mother, Mary the Virgin.

Jesus Christ our God took bodily form from the Mother of God, Mary the Virgin.

According to thy greatness, have mercy on us, O good One, on account of thy maiden mother, Mary the Virgin.

The faithful people utter hymns to thee, O pure censer, Mary the Virgin.

Give to us thy peace, save us in temptations, heal our infirmities, Mary the Virgin.

Have mercy upon us, remove thy anger from us, O Son of God, for the sake of the blessed Mary the Virgin. fo. 54.

Blessed One, save us from temptations, for the sake of the prayers over us of Mary the Virgin.

Great is her glory above the angels, daughter of David the King, Mary the Virgin.

Crown of our praise, we are amongst the faithful, O mother of all who live, Mary the Virgin.

Rejoice ye faithful and exult in the Lord, on account of the Mother of God, Mary the Virgin.

Bless the Lord our God, say psalms at the birth of the Mother of God, Mary the Virgin.

Greatly art thou exalted above things immaterial, O Mother of the King of Glory, Mary the Virgin.

Son of God, give to us our perfection as Christians, and save us for the name of Mary the Virgin. fo. 54 b.

O God, exalt the horn of Christians, through the prayers of our Lord, Mary the Virgin.

Text Q. Hail, throne of Jesus Christ; hail paradise, Mary the Virgin.

Souls give glory with the just, on account of the Queen, Mary the Virgin.

O Lord, remember me with thy servant Nicodemus,[1] for the sake of the new heaven, Mary the Virgin.

Text A.

THE MONDAY THEOTOKIA.[2]

"ADAM".

(I).

fo. 121. ⲁⲇⲁⲙ ⲉⲧⲓⲉϥⲟⲓ . . . . When Adam became of contrite heart the Lord vouchsafed to restore him, as at first.

ⲁϥϣⲁⲓ ⲥⲱⲙⲁⲧⲓⲕⲟⲥ . . He took bodily form from the Virgin, without the seed of man, that he might save us.

(II).

fo. 121 b. ⲉⲧⲁ ⲟⲛ ⲉⲧⲁϥⲉⲣϩⲁⲗ . . . Eve, whom the serpent deceived, received sentence from the Lord:

"In multiplying there should be multiplied afflictions of heart and groanings."[3]

fo. 122. The Lord took pity because of his love for men: he made good will again and set her free. *He took bodily form*, &c.

(III).

ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅. ⲡⲓⲗⲟⲩⲟⲥ. . . . Jesus Christ, the Word, who took flesh, came and dwelt among us; we saw his glory:

"Like the glory of the only Son of the Father he vouchsafed to save us."[4] *He took bodily form*, &c.

(IV).

fo. 122 b. ⲡⲁϫⲡⲁⲧ ϩⲉⲛ ⲡⲓϩⲁⲗ . . With prophetic eyes did Esaias see the mystery of Emmanuel.

[1] Cf. pp. 157, 170, &c., below.
[2] Tuki 81, Cairo ed. 159.
[3] Gen. iii. 16.
[4] S. John i. 14.

He the great prophet therefore cried and said: Text A.
"A child is born to us, a son is given to us: there is authority placed upon his shoulders.
"God, the powerful, the almighty, and the angel of fo. 123.
great counsel."[1] *He took bodily form*, &c.

(V).

ⲣⲁⲱⲓ ⲟⲩⲟⲩ ⲑⲉⲗⲏⲗ. Rejoice and exult, O race of men, that God did so love the world:
"That he gave his beloved son, so that believers in him might live for ever."[2]
For he descended by reason of his mercy, and ex- fo. 123 b.
tended to us an outstretched arm. *He took bodily form*, &c.

(VI).

ⲫⲏ ⲉⲧⲱⲟⲡ . . . He who has been is he who will be; he who came comes again.
Jesus Christ the Word made flesh, without change of substance, was perfect man.
He does not destroy or disturb or divide in any way fo. 124.
as concerns the unity.
But is the same nature, the same substance, the same person, that is God the Word. *He took bodily form*, &c.

(VII).

ⲭⲉⲣⲉ ⲃⲏⲑⲗⲉⲉⲙ. Hail Bethlehem, city of the prophets, who within thee didst bear Christ the second Adam:
That he might restore Adam the first man from the fo. 124 b.
earth to Paradise,
And make void the sentence of death: "Thou Adam art earth and shalt return to earth."[3]
"For where sin was abundant, there much more abounded the grace of Christ."[4] *He took bodily form*, &c.

(VIII).

ⲯⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲣⲁⲱⲓ. Let every soul rejoice and sing, fo. 125.
in chorus with the angels, a song to the king Christ.

[1] Isa. ix. 6, 7. [2] S. John iii. 16. [3] Gen. iii. 19. [4] Rom. v. 20.

Text A. They cry aloud and say: "Glory to God in the highest, and peace upon earth, and good will amongst men."

For he has broken down the wall of partition; he has abolished the fullness of enmity.[1]

fo. 125 b. He has blotted out the handwriting of condemnation on Adam and Eve; he has made them free.

He who was born to us in the city of David according to the word of the angel is our Saviour Christ. *He took bodily form*, &c.

(IX).

fo. 126. ⲟⲩⲱⲓⲛⲓ ⲡⲉ ⲫⲏ. God is light, he is in the light; angels of light sing hymns to him.

The light was born of Mary: Elisabeth conceived the precursor.

The Holy Spirit stirred in David: "Arise and sing that the light has arisen."[2]

David arose, the holy singer, he took his harp of spiritual nature.

fo. 126 b. He hasted to the church, the house of the angels; he sung and hymned the Holy Trinity.

In thy light, O Lord, do we see light; may thy loving-kindness continue to those who know thee.[3]

The true light which enlightens every man coming into the world.[4]

fo. 127. Thou didst come into the world through thy love for men; all creation did rejoice at thy coming.

Thou didst save Adam from error; thou didst liberate Eve from the sorrow of death.

Thou didst give us the spirit of adoption; we sing and bless thee with thy angels.[5] *He took bodily form*, &c.

fo. 127 b. CROWN.[6]

ⲡⲁⲗⲁⲥ ⲅⲁⲣ ⲉⲧⲁⲱⲭⲉϩ. Indeed my tongue, unworthy and sinful, does not venture to speak to the glory of Mary.

[1] Eph. ii. 14. [2] [Isa. lx. 1 f.]. [3] Ps. xxxv. 10.
[4] S. John i. 9. [5] Rom. viii. 15. [6] i. e. conclusion.

For Adam our father, the first created at the hands of the God, the Creator, Text A.

Through the advice of Eve, our first mother, did Adam eat of the fruit of the tree.

There came upon our race and all creation the punishment of death and destruction. fo. 128.

Through Mary, the Mother of God, Adam was restored again as he was at first.

Behold, the kings, mighty David and Solomon, make hymns to her and honour her.

David the prophet spoke to her honour, he called her the city of God.[1]

Solomon also the Ecclesiast in the Song of Songs spoke thus of her: fo. 128 b.

"My sister, my beloved, she that is perfect; the smell of her clothing is a sweet savour."[2]

All ye virgins desire chastity, that ye may be daughters of the holy Mary.

For indeed through her did the race of women find boldness before the Lord. *We also*, &c.

PSALI FOR TUESDAY.[3]

PSALI "OUR LORD JESUS"; TONE "ADAM".

ⲁⲙⲟⲩ ϩⲁⲣⲟⲛ ⲙ̀ⲫⲟⲟⲩ. Come to us every day, O Lord Jesus; give light to us in thy exalted deity.

Send upon us the great grace of thy Holy Spirit the Paraclete. fo. 129 b.

That we may speak some small things of praise on account of thy name holy and blessed.

This has caused glory in the mouths of thy saints, thy holy ones who are upon earth:

"Who wandered forth in the mountain deserts in hunger and thirst and cold and fasting":[4]

[1] Ps. lxxxvi. 3. [2] Cant. v. 1, 2, and iv. 11.
[3] Tuki 88, Cairo ed. 172. [4] Heb. xi. 38.

Text A. fo. 130. Who were oppressed and suffered affliction, according to the sayings of Paul the Apostle.

But thy holy name, O Lord Jesus, saves them in all afflictions.

Thy holy name, O Lord Jesus, is of great glory in all tribulation.

fo. 130 b. It was to them true nourishment, feeding their souls and bodies together.

It was to them a fountain of the water of life, sweet in their throat more than honey.

They declared it with a glad heart; also their flesh declared it forth.

They related it until their mind uplifted the harp, and so also their heart might exalt him on high. *Moreover when we assemble*, &c.

ALTERNATIVE PSALI FOR TUESDAY.[1]

Text Q. fo. 60 b. ⲁⲣⲉⲥ ⲉⲣⲟⲓ ⲡⲁⲛⲟⲩⲧ. Save me, O Lord; give me penitence, that we may say thus, "Hail to thee, Mary."

Help our infirmity, purge away our sins, that we may sing to thee a thousand times, "Hail," &c.

For thou art our Lord, the sinless Word; we sing to thee our Lord, "Hail," &c.

The righteous one has conceived the sinless Christ; we glorify and exalt thee, "Hail," &c.

Have mercy on us through the intercessions of thy mother Mary, "Hail," &c.

Greatly uplifted are the melodies to the Mother of the King of Glory, "Hail," &c.

fo. 61. Behold, we the faithful in doxologies duly praise thee, "Hail," &c.

Send thy might and blessing to thy community, O King of Glory, "Hail," &c.

May Jesus Christ our God give power for she bare him as God, "Hail," &c.

[1] Tuki 271.

According to the greatness of the multitude of thy potencies, O Word of God, "Hail," &c. Text Q.

Every race lauds thee in songs, O Creator, "Hail," &c.

Give to us thy peace and thy election with the mother of light, "Hail," &c.

Have mercy on us, and save us from evils and oppressions, "Hail," &c. fo. 61 b.

Blessed art thou, O Christ; fill us with thy wisdom for the sake of the Mother of God, "Hail," &c.

Glory to thee, O God, amongst thy community; we honour the Mother of God, "Hail," &c.

O Lord, drive away the enemies of the church, tribulation and distress; "Hail," &c.

Watch over us, O Christ; protect us in our goings, and griefs and enmities; "Hail," &c.

Hear us in our trials, purge from us our sins through intercession; "Hail," &c.

We praise and laud thee in psalms, the Beginning and Endless One, "Hail," &c. fo. 62.

Son of God, bless thy inheritance and guard them, "Hail," &c.

To thee be power and thanksgiving, O Christ, lover of men, "Hail, &c.

Hail Virgin, hail holy one, hail pure one, "Hail," &c.

The souls that thou hast taken give them safety in thy kingdom, "Hail," &c.

O Lord Christ give me safety, the servant Nicodemus, "Hail," &c.

THE TUESDAY THEOTOKIA.[1]

Text A. fo. 131.

TONE "ADAM".

(I).

ⲡⲓϫⲗⲟⲙ ⲛⲧⲉ ⲛⲉⲛϣⲟⲣϣⲟⲣ. The crown of our praise, the beginning of our salvation, and the confirmation of our redemption is Mary the Virgin.

[1] Tuki 90, Cairo ed. 175.

Text A. fo. 131 b. She bare to us God the Word, who became man for our salvation.

After he became man he was still God, therefore she who bare him remains a virgin.

Exalted is the wonder of her virginity; her child-bearing also is beyond speech.

ⲁⲉ ⲛⲁⲟⲩ ϩⲉⲛ ⲛⲉⲩⲟⲩⲱϣ. For he, in his desire with the good will of the Father and the Holy Spirit, came and saved us.

(II).

fo. 132. ⲟⲩⲛⲓϣϯ ⲛⲉ ⲡⲱⲟⲩ. Great is the glory of the perfect virginity of Mary the Virgin.

Thou art full of grace, the Lord is with thee: thou art the ladder which Jacob saw.

Set up upon earth it reached towards heaven; there were the angels going upon it.

fo. 132 b. Thou art the tree which Moses saw, filled with fire and not consumed.

That was the Son of God who was in thy womb; the fire of his Deity did not consume thy body.

Thou art the field which was not sown; it brought forth living fruit.

fo. 133. Thou art the treasure which Joseph gathered; he acquired the pearl whose price was great.

Our Saviour Jesus was found in thy womb; thou didst bear him into the world that he might save us. *For he in his*, &c.[1]

(III).

ⲭⲉⲣⲉ ⲧⲙⲁⲣⲓⲁ. Hail, Mother of God, joy of the angels; hail, holy one, preached of the prophets.

fo. 133 b. Hail, thou who hast obtained grace, the Lord is with thee; hail, exalted above the angels, rejoicing of the world.

Hail, thou who didst bear the maker of everything;

[1] O inserts Lesson, S. Luke i. 45–50.

hail, thou who wast worthy to be called the Mother of the Christ. Text A.

Hail, thou who didst give salvation to Adam and Eve; hail, thou who didst procure nourishment for every creature.

Hail, holy one, mother of all who live; thee do we implore to intercede for us. *For he in his*, &c.[1] fo. 134.

(IV).

ⲁⲣⲉⲙⲙⲁⲛ ⲟⲩⲁⲓ. Whenever one regards thee, O holy Virgin and Mother of God, and the mystery which was most wonderful that was in thee for our salvation;

He will not be silent because of its unspeakable character; he will stir us up to sing hymns: fo. 134 b.

On account of the greatness of that miracle, that it might be beneficial in various ways.

For the living word of God the Father, who came under the law on Mount Sinai.

He covered the mountain top with darkness and gloom and storm and tempest;[2] fo. 135.

By the sound of trumpetings he taught in fear those who stood there.

He came down upon it, the reasonable mountain, in gentleness and love for men:

And again thus he took flesh in her, without change of substance, a reasonable body, fo. 135 b.

Consubstantial with us, perfectly complete, at one with his mother, a soul supernal.

He remained God continuously, and became perfect man;

In order that he might remove the transgression of Adam and save him who was lost; fo. 136.

That he might be a citizen of heaven above, and be restored as at the first through his great mercy. *For he in his*, &c.

[1] O inserts Lesson, S. Luke i. 51–5.

[2] Deut. iv. 11.

Text A. (V).

ⲡⲧⲁⲓⲟ ⲡϯⲡⲁⲣⲑⲉⲛⲟⲥ. The honour of the Virgin is indescribable, for God has chosen her; he came and was in her.

fo. 136 b. He who was in the light unapproachable remained in her womb nine months.

The invisible and unlimited did Mary conceive and remain a virgin.

For this is the stone which Daniel saw, that was cut out from the mountain.[1]

fo. 137. The hand of man did not touch it, that is the Word which is from the Father.

He came and took flesh of the Virgin, without seed of man, that he might save us. *For he in his,* &c.

(VI).

ⲁⲣⲉϣⲱⲛⲓ ⲛⲟⲩⲕⲗⲁⲧⲟⲥ. It was the branch of purification and the establishment of the orthodox

fo. 137 b. Faith of our holy fathers, O holy and sacred virgin.

She conceived for us God the Word; our Saviour Jesus came and saved us. *For he in his,* &c.

(VII).

ⲛⲑⲟ ⲟⲙⲁⲩ ⲙⲡⲓⲟⲩⲱⲓⲛⲓ. She is the mother of the light, the pure mother of God, that was for the Word unconfined.

fo. 138. After she bare him she remained still a virgin; with songs and praises we exalt her. *For he in his,* &c.

CROWN.

ⲉⲣⲉ ⲁϥ ⲛⲗⲁⲥ ⲛⲥⲁⲣⲝ. There is no tongue of flesh competent to praise thee, O holy Virgin, and Mother of God.

For thou wast the royal throne where he was placed between the cherubim.

In what manner shall we felicitate thee? for thou

[1] Dan. ii. 34.

didst bear into nature the spiritual one who is its superior. Text A.

Thy name is remembered in every generation, O pure dove and mother of Christ. fo. 138 b.

Rejoice Mary, Maiden and Mother, for to him who was in thy breast do the angels sing hymns,

And the cherubim rightly praise him, and the seraphim without cessation.

They shelter him with their wings, for this is the King of Glory, who takes away the sins of the world according to his great mercy. *We ourselves pray*, &c. fo. 139.

PSALI FOR WEDNESDAY.[1]

PSALI "OUR LORD JESUS"; TONE "ADAM"[2]. fo. 139 b.

ⲙⲁⲣⲟⲩ ⲟⲩⲛⲟⲩ ⲛⲧⲟⲩⲑⲉⲗⲏⲗ. Let them rejoice and be glad, those who seek after the Lord, those who continue always in meditation on his holy name.

Those are the trees concerning whom the psalmist David said that they are planted by springs of water and give forth perfect fruit.[3] fo. 140.

The spring of water is our Saviour, our Lord Jesus Christ; they who continue with him their soul shall live.

The holy scriptures teach us of the rivers of God, that we may attain mercy within the creation he has made.

And again that love will never pass away, according to the saying of the wise Apostle Paul. fo. 140 b.

The love of which he spoke, that holy Apostle, that is the saving name of our Lord Jesus Christ.

Let us love the saving name of our Lord Jesus Christ that we may be merciful one to another, and so that we may fulfil all the law. fo. 141.

[1] Tuki 96, Cairo ed. 188.

[2] "Batos" BCLNO; no heading in DF. "Adam" is certainly an error.

[3] Ps. i. 3.

Text A. Through mercy Abraham had good will, wherefore God dwelt with him and his holy angels.

Through mercy the just Lot was saved from the severe judgement which came upon Sodom.

fo. 141 b. Through mercy Cornelius was found worthy to receive baptism at the hands of our father Peter.

For behold we are at last in the judgement of the world; there is no other one from whom we may find mercy.

fo. 142. That is the precious stone, the pearl greatly desired, the name sweet and full of glory of our Lord Jesus Christ.

Whenever we adhere to him in our inner man he will give to us richly so that we may give to one another.

The judgements of this world will pass through searchings, but the salvation of our souls is in the meditation of his holy name.

fo. 142 b. ⲉⲙⲡⲱⲛ ⲁⲛⲙⲁⲛ . .[1] Whenever we sing psalms, let us say with sweetness, O Lord Jesus Christ, have mercy on our souls.

Glory be to Father and Son and Holy Spirit, now and always and for all ages. Amen.

Text Q. ALTERNATIVE PSALI FOR WEDNESDAY.[2]

fo. 73. ⲁⲓⲉⲣⲯⲉⲗⲡⲓⲥ ⲉⲣⲟⲕ ⲡⲁⲛⲟⲩϯ. I have trusted in thee, O God; pardon me, O Lord Jesus, through the intercessions of the Mother of God, Mary the pure dove.

Every being upon earth praises the pure one, and all the hosts of heaven utter blessings.

fo. 73 b. For thou art the Mother of God, and gate of the East, and second tabernacle, Mother of Christ Adonai.

David declared of her, "Glorious things are said of thee, O thou city of God," for Christ arose therein.

Through Mary the Virgin were restored to Paradise Adam and the ancient fathers and prophets and righteous.

[1] Refrain of Psali to tone "Batos". [2] Tuki 277.

The seven hosts in heaven glorify the Queen, "The Father looked down from heaven and found none like thee." Text Q.

Behold, in truth thou art exalted above the heavens and dominions, for all the kings of the earth walk in thy light. fo. 74.

This is the cloud of light which came upon the King of Glory, for the Father formed her, the Holy Ghost came upon her.

Jesus, the son of the Most High, loved the Virgin, and the power of the Most High overshadowed thee, O Mary.

For this is the greeting he sent from heaven, "Hail, thou full of grace, pure one[1], God is with thee."[2]

Moreover he spoke in joy and rejoicing, "Behold, thou shalt conceive and bear Emmanuel."[3]

Mary the true spouse, Mary the saving of our race, Mary the true ladder which Jacob saw. fo. 74 b.

Thou art the reasonable Paradise of Christ, with the root of the just, Mother of God the Word.

Rightly do the orthodox give praise in hymns: "Hail, throne of Christ,[4] the Saviour of the world."

Joy of virginity and spiritual pain, paradoxical wonder according to the prophetic voices.

Blessed is the child-bearing of Mary the Virgin, a wise maiden and blessed, a vessel of pure gold. fo. 75.

Rejoice, O true spouse, O true city of Sion, Mary the true Queen, Mother of the King of Ages.

Hear us in our troubles and save us from our enemies, O Jesus Christ the only-begotten, and send forth good counsel.

Thou dost excel the cherubim, and dominions, and thrones; more holy than the seraphim, O Mary, Mother of Christ.

Behold Ezekiel said, "I saw a gate towards the east fo. 75 b.

[1] Omit "pure one", insert "and" K. [2] S. Luke i. 28.
[3] S. Matt. i. 23. [4] Insert "our Lord" K.

Text Q. closed with a wonderful seal."[1] Thou art the gate and the temple.

God who rests amidst his saints was in her, she conceived him, as God he was seen.

Hail temple of God, Mother of Christ the Messiah, the unlimited Son of God, the One of the Trinity.

fo. 76. Every soul that is in glory is in Paradise; Mary is the Mother of the King of Glory, Jesus Christ the Word.

O thou whom the Virgin conceived as God truly good, I am the least of men; place me amongst the faithful.[2] *Whenever we sing psalms,* &c.

Text A. fo. 143.

THE WEDNESDAY THEOTOKIA.[3]

TONE "ADAM"[4].

(I).

ⲡⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ. All the hosts of heaven utter benedictions, for she is the second heaven which was upon earth.

fo. 143 b. The gate of the east is Mary the Virgin, the holy spouse of the pure bridegroom.

ⲁ ⲫⲓⲱⲧ ⲁⲟⲩⲱⲣⲡ. The Father looked down from heaven, he found none like her, he sent his only-begotten Son who took flesh in her.

(II).

fo. 144. ⲁⲧⲥⲁⲁⲓ ⲛⲣⲁⲛⲧⲁⲓⲟ ⲉⲑⲃⲏϯ. "Glorious things are said of thee, O thou city of God, for thou art the dwelling of all those who rejoice therein."[5]

All the kings of the earth go in thy glory and the nations in thy rising, O Mary, mother of God.

fo. 144 b. All generations call her blessed; let us adore him who was begotten, let us the more exalt him. *The Father looked down,* &c.

[1] Ezek. xliv. 1. [2] See p. 170. [3] Tuki 99, Cairo ed. 193.
[4] "Batos" BCKLNO. [5] Ps. lxxxvi. 3.

(III).

ⲛⲑⲟ ⲡⲉ ϯⲥⲛⲏ ⲉⲧⲁⲥⲓⲱⲟⲩ. Thou art the glorious cloud which signified to us the rainfall of the coming of the only-begotten. Text A.

The Father fashioned her, the Holy Spirit came upon her, the power of the Most High overshadowed Mary,

So that she conceived the true Word, the Son of the Father, who endureth for ever, who came and saved us from our sins. *The Father looked down,* &c. fo. 145.

(IV).

ⲟⲩⲛⲓⲙϯ ⲅⲁⲣ ⲧⲉ ϯⲧⲓⲙⲏ. Great is the honour that thou, O Gabriel the angel, didst call her worthy; thou messenger of good, thy presence did spread joy.

Thou didst signify to us the begetting of God who came to us; thou didst bring good tidings to Mary, the virgin undefiled. fo. 145 b.

"Hail, thou full of grace, the Lord is with thee, for thou shalt find grace; the Holy Spirit shall come upon thee:

"The power of the Most High shall overshadow thee, O Mary, wherefore thou shalt conceive the Holy One, the Saviour of all the world." *The Father looked down,* &c. fo. 146.

(V).

ⲟⲩϣⲁⲓ ⲙⲡⲁⲣⲑⲉⲛⲓⲕⲟⲛ. A virgin bearing which calls our tongue daily to celebrate Mary the mother of God.

Wherefore there was born to us in the city of David our Saviour Jesus and Christ the Lord.

O come all ye people, let us bless her, for she was a mother and virgin together. fo. 146 b.

Hail, O virgin, thou holy and undefiled, in whom the word of the Father came and took flesh.

Hail, O perfect one, unspotted and elect, of true and perfect virginity.

Hail reasonable paradise of Christ who was the second Adam for the sake of Adam the first man. fo. 147.

Text A. Hail workshop of undivided unity of natures brought together at one time without confusion.

fo. 147 b. Hail bridal chamber adorned in various ways for the true bridegroom who was joined to humanity.

Hail spiritual bush of nature whom the fire of the Deity did not consume.

Hail maiden and mother, virgin and heaven, who didst bear in bodily form him who is between the cherubim.

fo. 148. In these things we exalt thee and sing with the holy angels; in gladness we say, "Glory to God in the highest,

"And peace upon earth and good will to men," for he made good will in her, he to whom is glory for ever. *The Father looked down,* &c.

(VI).

ⲟⲩⲡⲓⲱϥ ⲡⲉ ⲡⲧⲁⲓⲟ ⲙⲙⲁⲣⲓⲁ. Great is the glory of Mary above all the saints, for she gave nourishment to God the Word.

fo. 148 b. Him before whom the angels fear did Mary the Virgin bear in her womb.

Higher than the cherubim, holier than the seraphim, for she was the temple of One of the Trinity.

She is Jerusalem, the city of our God; the gladness of all the saints is therein. *The Father looked down,* &c.

(VII).

fo. 149. ϯⲥⲁⲗⲓⲗⲉⲁ ⲛⲧⲉ ⲙⲉⲑⲛⲟⲥ. "Galilee of the Gentiles, which walked in darkness and the shadow of death, upon it has come a great light."[1]

God who dwells amongst his saints took flesh in the Virgin, thus bringing salvation.

fo. 149 b. Come, behold and wonder, sing and rejoice with joy at this mystery which has been made manifest to us.

For the fleshless has taken flesh and the Word is

[1] Isa. ix. 2.

incarnate, the one without beginning commences life, Text A.
the timeless enters time.

The incomprehensible is comprehended, the unseen is seen, the Son of the Living God becomes Son of Man in truth.

Jesus Christ yesterday and to-day he is, he is for fo. 150.
ever; in the dispensation of unity let us praise and glorify her. *The Father looked down,* &c.

CROWN.

ιεζεκιηλ πιπροφητης. Ezekiel the prophet cried and bore witness, "I saw a door in the east; it was closed with a wonderful seal;"[1]

No one enters therein except the Lord of Hosts; he fo. 150 b.
has entered and come forth; it stands firm and is closed thus.

For the door is the virgin who bare our Saviour, and after she conceived him remained still a virgin.

Blessed is thy fruit, O thou who broughtest God into fo. 151.
the world, that he might save us from the hands of the hateful tyrant.

Perfect is thy favour, O thou who didst acquire every grace, before the King of Glory the true God.

Thou art worthy of all honour beyond every creature that is on earth, for the Word of the Father came and took flesh in thee

And dwelt with men as man-loving and merciful, that fo. 151 b.
he might save our souls through his holy advent.[2]

We pray thee be mindful, O faithful mediator, before our Lord Jesus Christ, that he (take away our sins).

[1] Ezek. xliv. 1.

[2] Q inserts: "Let us adore our Saviour, the good lover of man, for he had pity on us and came and saved us. Hail to thee, O Virgin." O inserts: "And remember mercy for ever and ever."

Text A.

PSALI FOR THURSDAY.

PSALI "OUR LORD JESUS"; TONE "BATOS".

fo. 152. ⲗⲟⲓⲡⲟⲛ ⲅⲁⲣ ⲱ ⲡⲁⲗⲁⲉⲡⲣⲁϥ.[1] Moreover, ye well-beloved, let us cast from us the lusts of our heart which entice us to sin.

fo. 152 b. Let us praise the mighty name of our Lord Jesus Christ; with great unworthiness let us cry aloud and say:

O Lord Jesus Christ, begotten of the Father from all eternity, have mercy on us according to thy great mercy.

O Lord Jesus Christ, whom the Virgin bore in Bethlehem of Judah, save us and have mercy on us.

fo. 153. O Lord Jesus Christ, who wast baptized in the Jordan, cleanse our souls from the stain of sin.

O Lord Jesus Christ, who didst fast for us forty days and forty nights [2]to save us from our sins[2].

O Lord Jesus Christ, who wast suspended on the cross and didst beat down Satan beneath our feet.

fo. 153 b. [3]O Lord Jesus Christ, who wast buried in a sepulchre and didst overcome before us the sharpness of death.

O Lord Jesus Christ, who didst rise from the dead and ascend to the heavens and raise us by thy power.

fo. 154. O Lord Jesus Christ, who wilt come at thy second advent, deal with us in loving mercy [4]at thy judgement seat which comes suddenly[4].

fo. 154 b. That is with favour to me with the good will of the Father and the Holy Spirit: [5](for) thou didst come and save us[5]. *Whenever*, &c.

Text Q.

ALTERNATIVE PSALI FOR THURSDAY.[6]

fo. 82. ⲁⲓⲡⲁⲉⲣϩⲏⲧⲥ ⲱ ⲡⲁⲗⲁⲉⲡⲣⲏϥ. I will begin, O beloved of God, Jesus Christ; let us praise the Mother of God, Mary the daughter of the just.

[1] Tuki, ⲁⲗⲏⲑⲱⲥ ⲅⲁⲣ . . , 107, Cairo ed. 207.
[2–2] "Save us and have mercy upon us" CN.
[3] This verse misplaced after next in D.
[4–4] Omit N.
[5–5] "Come that thou mayest save us" N.
[6] Tuki 280.

Everything praises thee, O Mary, Mother of Christ, Text Q.
the true bush which was in the desert.

For Moses the chief prophet saw the bush ; the fire fo. 82 b.
was filling it, yet its foliage did not burn.

David signified her thus: "Wings of a dove are adorned with feathers of silver and her back with yellow gold."[1]

"They bring to the king virgins that are her company, she with all her wonders into the temple of the Lord."

Great are thy melodies, the praise of all virgins, Mary the sacred and holy who is clothed with purity.

Behold, our first father Adam has recovered Paradise, Noe and our father Abraham, through Mary the Virgin.

She heard the voice (of) Gabriel the Angel; "Hail, fo. 83.
the Lord is with thee, O thou pure bride."

Behold, she has conceived and borne a son, the Son of God Most High, and the prophets speak of her.

As said the Apostle Luke concerning the birth of Jesus Christ in Bethlehem, as of a good man.

Then the Magi came and brought him gifts, gold and incense and myrrh as King of Ages.

Let us adore Christ with the Magi, who recognized him whom the Virgin bore that he might save our race.

He is the one who saves his people from transgression ; fo. 83 b.
behold, we are his people, his glorious inheritance.

Blessed art thou, O Lord Christ; deliver us from temptations, through the prayers of the Virgin, Mary the daughter of the just.

Great is the glory of Mary, above the righteous and just, the mother of Christ the eternal, the rejoicing of Christians.

The One of the Trinity, consubstantial with the Father, she bore him, Mary the blessed maiden.

Guard us from the respect of men, and cast forth fo. 84.

[1] Ps. lxvii. 13.

Text Q. their counsel, for the sake of the praise of women, Mary the mother of Light.

Hear the saying of Micheos: he announced boldly concerning the birth of Jesus Christ in Bethlehem of Judea.[1]

We glorify thee in truth, O Mother of Christ the true king, hope of those who fall, advocate of the righteous.

Lo, John testified: "Behold, a woman clothed with the sun and the moon, and the stars of heaven were a crown on her head."[2]

The true sun is Jesus Christ, and the woman is Mary the Virgin, and the moon is John the precursor, and the stars the twelve apostles.

fo. 84 b. Hail, Mary the Virgin; hail, temple of heaven; hail, mother of the Word, Jesus the Lamb of God.

To every soul give refreshment in the bosom of our just fathers, Abraham, Isaac, and Jacob, for the sake of Mary the Virgin.

O Saviour, remember, I am the dust-like Nicodemus[3]; purge me, O lover of men, with the rest of Christians. *Whenaere*, &c.

Text K. ANOTHER PSALI FOR THURSDAY.[4]

fo. 83 b. ⲁ ⲫⲏ ⲥⲁⲥⲓ ⲙⲙⲱⲧⲥⲏⲥ ⲉⲃⲟⲗ. God declared to Moses as he approached the bush which was filled with fire, but its leaves did not burn.

He sent his mercy and spoke to her who germinated; for our sakes he was in her womb in a wonderful mystery.

fo. 84. The birth was thus from our Lady Mary; he became man for our salvation and for the pardon of our sins.

For David the Psalmist made reference to him, he was the mediator with his good Father.

The children of the south brought gifts to him, with Saba and the isles and the children of Tarshish.

fo. 84 b. Undisturbed life-bearer, who didst give good things,

[1] Mic. v. 2. [2] Apoc. xii. 1. [3] See pp. 152, 170, &c. [4] Not in Tuki.

manifested in the land of Napthali and the children of Zebulon. Text K.

Esaias with a great voice said thus, "A child shall be born to us, and a son given to us.

"God, blessed and strong and mighty, the dominion is on his shoulders and furthermore the Master."[1]

Ezekiel said moreover, "I saw the gate closed with a wonderful bolt,"[2] the son of the Holy One. fo. 85.

Lord Jesus Christ, no other goes through it save him, and it is opened which is closed thus wonderfully.

The Word of God is a rock, the temple and safety of the faithful, the One from his persons, who came and saved us from temptations.

Michaios again, "Who is as thee, O Bethlehem, land of Ephrata of Judah, thou art a power in Jerusalem."[3] fo. 85 b.

For from thee cometh the ruler to guide Israel, the true Word.

And so the angel declared to the shepherds as he said, "They should find a saviour in Bethlehem, that is the king of glory, therefore let them hasten and they shall find there fo. 86.

"The child lying in a manger and in swaddling clothes." Forthwith they went to him, they entered to adore him.

Incline your ears to me; hear the words of God concerning his merciful incarnation, that is Jesus Christ.

They found him as he said in the gospel of the Lord, Jesus the one conceived, who became man to save us. fo. 86 b.

Then the kings, the Magi, came forth from the East to Jerusalem and said: "O holy city and sacred;

"Where is he that is born king of the Jews? for he has shown his star over his dwelling."[4]

And therefore was he born, for he is the Saviour of the world; let us sing to him and exalt him with the choir of angels. fo. 87.

[1] Isa. ix. 6. [2] Ezek. xliv. 2.
[3] Mic. v. 2. [4] S. Matt. ii. 2.

Text K. Hasten, O ye faithful; let us adore Jesus Christ who was born in bodily form of the holy Virgin.

Saviour of all the world, save us and have mercy on us, save us from all our troubles and give thy power to us.

O Lord Jesus the merciful, the light without defect, through the prayer of the maiden Mary, who is full of glory. *Whenever,* &c.

Text A. fo. 155.

THE THURSDAY THEOTOKIA.[1]

TONE "BATOS".

(I).

пїваτос єτа мωτснс. The bush which Moses saw in the desert was filled with fire, but its foliage was not consumed.

fo. 155 b. It was a type of Mary the pure virgin in whom the Word of the Father came and took flesh.

The fire of his Deity did not consume the Virgin's womb, and after she bare him she remained still a virgin.

fo. 156. **єтацкн пан єроι.** He who dwelt with us was God; he came and became Son of Man, but he is truly God: he came and saved us.

(II).

пщоτщоτ ппіпаρ̄ϑ̄. The praise of all virgins is Mary the Mother of God; on her account passed away the ancient transgression,

fo. 156 b. Which came upon our race through disobedience, which was in the woman who ate of the fruit of the tree.

On account of Eve the gate of Paradise was closed: on account of Mary the Virgin it was opened again.

We have approached the tree of life that we might eat thereof, that is the body of God and his true blood.

[1] Tuki 108, Cairo ed. 210.

Let us praise our Saviour, the good Lover of men, Text A.
for he had pity on us; he came and saved us. *He who* fo. 157.
dwelt, &c.

(III).

ⲁⲩ ⲡⲛⲟⲩⲥ ⲉ ⲁⲩ ⲡⲥⲁⲍⲓ. What is the mind or speech or hearing that is capable of the unutterable description of thy love for man, O God?

The one Word itself begotten before the ages in fo. 157 b.
Divine manner without body of the one Father.

And this same One again was begotten in bodily form without change or detriment through his mother.

And still after she bare him her virginity did not fo. 158.
cease; by this it was evident that she was mother of God.

O depth of love and wisdom of God, that the womb which had been sentenced to bear children in sorrow

Became a fount of immortality: it bare for us Em- fo. 158 b.
manuel without seed of man, and removed destruction from our race.

Let us sing and say to him, Glory to thee, incomprehensible, good Lover of man, Saviour of our souls (who came[1]) and saved us. *He who dwelt*, &c.

(IV).

ⲟⲧⲓ ⲁⲛⲏⲓⲥ ⲧⲉ ϯⲡⲁⲣⲑⲉⲛⲟⲥ. The honour of the concep- fo. 159.
tion of the virgin womb and of the Mother of God without seed did the angel testify, whom Joseph saw. In this wise he spoke to him: "That which she shall conceive is of the Holy Spirit."

That is the Word of the Father: He came and took flesh in her, without change of substance she conceived him; he added this and said:

"She shall conceive a son, his name shall be called fo. 159 b.
Emmanuel, which is interpreted 'God with us'".

And again: "Thou shalt call his name Jesus, (for) he shall save his people from their transgressions."

[1] Struck out by corrector of A.

Text A. fo. 160. How are we his people? he saved us by his strength, he put away our sins, that we might know him with certainty.

For he is truly God, he became man without essential change; glory is due to him henceforth for ever. *He who dwelt*, &c.

(V).

fo. 160 b. ⲱ ⲙⲡⲁⲕⲟⲓ ⲙⲡⲟⲩ⳨. O the child-bearing of Deity and of continuing the same, Mary the Mother of God who continues always a virgin.

For these are with her in one place together, undefiled virginity and true motherhood.

For indeed there was no marriages for that conception, nor yet did the conception destroy her virginity.

fo. 161. For he who was begotten as God, passionless from the Father, was begotten again as to the flesh, passionless from the Virgin.

There is one out of two, Deity and humanity; thus the Magi worshipped him and silently adored him.

fo. 161 b. They brought him incense as God and gold as king, and myrrh signifying his death and coming to life.

These things he did for us in his good will, himself the one good Lover of men, the Saviour of our souls; who came and saved us. *He who dwelt*, &c.

(VI).

fo. 162. ⲱ ⳨ⲙⲙⲩⲥ⳨ ⲛⲩⲯⲫⲏⲣⲓ. O great miracle that there was taken a rib from the side of Adam, that it might be made a woman.

All the mass of manhood she gave in completeness to God the Creator and the Word of the Father.

fo. 162 b. He took flesh from her without essential change. She conceived him as man, his name was called Emmanuel.

Her let us supplicate as always Mother of God, that she intercede for us before her beloved son.

fo. 163. For very greatly is she sanctified with all the saints,

the patriarchs, for she bare to them him whom they contemplated. Text A.

And the prophets in like manner, him of whom they prophesied in many ways and a multitude of figures, that he had mercy and saved us.

And the Apostles as well, that she is the one who gave birth to him who was proclaimed in all the world. fo. 163 b.

The athlete martyrs that he came of her, he who is the true athlete, our Lord Jesus Christ.

Let us glorify the greatness of his perfect manhood, and his infinite wisdom to attain his great mercy. *He who dwelt*, &c.

(VII).

ⲁϥⲱⲣⲕ ⲛⲁⲉ ⲛ̅ⲟ̅ⲥ ⲛⲁⲁⲩⲓⲇ. The Lord sware to David in Ruth and confirmed it, that of the fruit of thy body will I place upon thy throne. fo. 164.

O thou whom the Just One consoled, because thereof Christ was born in the flesh, and encircled thee completely.

To find a dwelling for the Lord God the Word, and this he carried out with great watching. fo. 164 b.

And forthwith he cried, and in the Holy Spirit said: "We have heard it in Ephrata", for that is Bethlehem.

Emmanuel our God made the place suitable that he should be born there in flesh, according to that saving word.

As again said Micheos the prophet: "Thou, O Bethlehem, in the land of Ephrata fo. 165.

"Art not least amongst the princes of Juda, for from thee shall a prince come, who shall rule my people Israel."[1]

What is this agreement of the prophets who prophesied with one spirit about the birth of Christ? fo. 165 b.

This is the glory due to him and his good Father and the Holy Spirit henceforth for ever. *He who dwelt*, &c.

[1] Mic. v. 2.

Text A.

(VIII).

fo. 166. ⲡⲓⲟⲩⲁ ⲉϩⲟⲗϫⲉⲛ ϯⲧⲣⲓⲁⲥ. The One from the Trinity, consubstantial with the Father, saw our weakness and our dire servitude.

He bent the heaven of heavens, he took for mother the Virgin, he became man in her except only as regards sin.

He was born in Bethlehem according to the saying of the prophets, he planned to save us for we are his people. *He who dwelt*, &c.

(IX).

fo. 166 b. ⲁⲓⲡⲁⲩ ⲉⲟⲩⲙⲏⲓⲛⲓ ⲁϥⲟⲩⲟⲛϩϥ. I saw a wonder appear in heaven, behold a woman clothed with the sun; there was also the moon under her feet.

There were twelve stars, they were a crown upon her head; she was pregnant, she suffered travail, she cried out and gave birth.[1]

fo. 167. That was Mary, the new heaven upon earth; it was the sun of righteousness who came to us through her.

The sun which clothed her is our Lord Jesus Christ, and the moon which was beneath her feet is John the precursor.

And the twelve stars which were a crown upon her head were the twelve Apostles, they surround her and glorify her.

fo. 167 b. Wherefore all nations glorify the Virgin, for she bare God to us in her perfect virginity. *He who dwelt*, &c.

CROWN.

ϕϯ ⲡⲓⲁⲧⲯⲛⲁⲩ ⲉⲣⲟϥ. God the unseen in the generations of all ages; Moses upon the mountain came to see his glory.

fo. 168. For he saw the bush that was full of fire, but its foliage did not burn, nor did its leaves perish.

The fire shone out in the unconsumed bush, for God was therein, and he said to the prophet:

[1] Apoc. xii. 1.

"O Moses, Moses, Moses, serve me; I am the god Text A.
of thy fathers, there is none other than me.

"Take off thy shoes from thy feet, for the ground fo. 168 b.
whereon thou standest is holy, O Prophet."[1]

Consider the bush which is full of fire, yet its foliage is not burned nor its leaves destroyed.

It was a type of Mary the pure virgin, the Word of the Father came and took flesh in her.

Wherefore we sing in chorus with the virgin John, fo. 169.
"Holy is this spouse adorned for the lamb." *We pray thee be mindful*, &c.

PSALI FOR FRIDAY.[2]

PSALI "OUR LORD JESUS"; TONE "BATOS". fo. 169 b.

ⲁⲗⲏⲑⲱⲥ ⲁⲓ̈ ⲙⲡⲁⲟⲩⲟⲓ. Truly I give glory to the great chief, that is the saving name of our Lord Jesus Christ.

Our Lord Jesus Christ gave signs to his servants who fear him, that they might escape the edge of the sword.

Our Lord Jesus Christ gave signs to his servants fo. 170.
who fear him, that they might quench the might of fire.

Our Lord Jesus Christ gave signs to his servants who fear him, that they might stop the mouths of lions.[3]

Our Lord Jesus Christ gave signs to his servants who fo. 170 b.
fear him, that they should cast out demons.[4]

Our Lord Jesus Christ gave signs to his servants who fear him, that they should heal every disease.[5]

Our Lord Jesus Christ gave signs to his servants who fear him, that they should be lords over their enemies.

[1] Exod. iii. 4–6. [2] Tuki 119, Cairo ed. 230.
[3] Heb. xi. 33, &c.
[4] Omit this verse CL. Inserted by later hand in N. After next verse n̈ O.
[5] Omit this verse BDEHLRS.

Text A. fo. 171. That was the mighty name of our Lord Jesus Christ and his life-giving cross whereon he was suspended.

O blessed is the man who casts aside the pollution of this life, and cares for things above, those things which affect the soul.

And that he bear his cross day by day, and that he join his mind and heart to the saving name of Christ.

fo. 171 b. May our heart be glad, may our tongue rejoice, whenever we consider the saving name of Christ.

Wherefore let us glorify our Lord Jesus Christ, and his good Father, and the Holy Spirit.[1] *Whenever*, &c.

Text Q. fo. 135 b.

ALTERNATIVE PSALI FOR FRIDAY.[2]

ⲁⲓⲉⲣⲉⲧⲓⲙ ⲁⲛⲟⲕ ⲡⲓⲕⲉⲣⲁⲓ. I who am a creature of dust, I speak the glory of the virgin: "Blessed art thou amongst women, and blessed the fruit of thy womb."

Every creature, O beloved, glorifies thee many times, O Mary, mother of God, pure virgin.

For thou art the Mother of God, the mother of the true light; for he, the sun of righteousness, came to us through her.

David the king of old (said), "The true queen has given birth, there is healing in his wings," for he is the Creator.

fo. 136. Wherefore we also rejoice and exalt him in hymns; he has taken what is ours, he has given to us what is his.

The seven hosts, O holy one, glorify thee, O new heaven, for blessed art thou above heaven and holy above the earth.

Lo, we glorify thee always, we glorify thee who art full of glory, for thou art above everything who is able to relate thy glory.

This is the city of the king, Sion is the mother of Christ, for it is that which is like thee, O Mary, mother of the Word.

Similarly the city of Jerusalem is Mary the Mother of

[1] Omit this verse BDKNR. [2] Not in Tuki.

God, for he who is above the cherubim came and took flesh of her. Text Q.

Wisdom is the Lord's, he has loved the pure one; blessed art thou, O Mary, mother of our Lord Jesus Christ.

All nations and kings glorify the bride Mary, for the Ancient of Days came from thy womb.

Mary, the daughter of the holy ones, conceived Christ after the flesh; he gave to us his Holy Spirit and he took our flesh. fo. 136 b.

The prophets and all the just spoke of thee, O Queen, for the multitude of women uplift praise and exalt thee above all persons.

Thou art uplifted, O pure one, O thou full of praise; thou art the gladness of virgins, O Mary, the Mother of God.

Great is the glory of the Mother of God, the Mother of Christ the unconfined; he gave pasture to our fathers, she gave milk within her.

The virgin is always the flower of sweet smell, the fountain of life of every creature; pray to Christ on account of our sins.

Rejoice, O new heaven, Mary the healing of our diseases; for the fruit of thy womb has come and saved the world.

Thou art exalted over the cherubim, O faithful advocate, holy above the seraphim, Mary the saving of our father Adam. fo. 137.

We glorify thee with gladness, O all-holy Virgin, for thou didst bear the unconfined, the unlimited Christ.

Behold we say, Hail to thee, O thou cloud covering Christ, for thou art the spiritual knowledge which did console Christians.

He who made the heaven of heavens took flesh in the womb of the holy one, to give light beyond the sun, for thou art the beauty of the dawn.

Text Q. Hail pure dove, hail mother of the Word, hail mother of the Master, our Saviour the Son of God.

fo. 137 b. To every soul, O Lord, give them a share and portion in thy kingdom with all thy saints through the intercessions of the Virgin.

O Saviour, remember me, I am the dust-like Nicodemus; place me, who am a sinner, with the fold of Christians. *Whenever*, &c.

Text K. ANOTHER PSALI FOR FRIDAY.[1]

fo. 118 b. ⲁⲛⲟⲕ ⲥⲁ ⲡⲓⲭⲱⲙ. I am infirm and a sinner, I have cried with a loud voice, "Hail, thou greatly favoured, the Lord is with thee."

Help us, O Lover of man, the power and honour of the Virgin, for Gabriel the messenger of good brought the word of joy to her.

fo. 119. David the psalmist said concerning the pure Mary: Emmanuel has come in thy womb, O Virginity full of glory.

The seven hosts in heaven and the thrones exclaim, Hail, &c.[2]

Behold the prophets say concerning the Queen, the mother of the King, Hail, &c.

This is Sion, and the new heaven, and the throne of Christ, Hail, &c.

Jesus the Son of the Most High is our hope and our strength, Hail, &c.

fo. 119 b. For thou art truly the vessel, and bush, and the ark, Hail, &c.

Moreover thou art the gate of the east and the purification, Hail, &c.

Mary is the flower of sweet scent which is planted in Paradise, Hail, &c.

The cherubim and the powers and the seraphim glorify thee, Hail, &c.

[1] Tuki 290.

[2] Here and below the refrain: "Hail, thou greatly favoured, the Lord is with thee."

Thou art above the heavens, the angels, and the Magi, Hail, &c. Text K.

Glory above glory was in Mary the Queen, Hail, &c. fo. 120.

O Lord, expel enemies, deliver us from persecutors, Hail, &c.

Guard us men who are sinful with sinful desires, Hail, &c.

Bless us and enlighten our intellect and mind, Hail, &c.

We pray, give healing to our weaknesses, we who minister before thee, Hail, &c.

And also give to us thy peace, exalt the horn of Christians, Hail, &c. fo. 120 b.

O God have mercy on us at thy visitation; remove temptation, O King of Glory, Hail, &c.

Hail spouse who didst give light, Mother of Christ the Word, Hail, &c.

May every soul be remembered, O Good One, in thy kingdom, Hail, &c.

O Saviour, thy servant N., place him with the faithful, Hail, &c.

THE FRIDAY THEOTOKIA.[1]

Text A. fo. 172.

TONE "BATOS".

(I).

ⲧⲉⲥⲙⲁⲣⲱⲟⲩⲧ ⲅⲉⲛ ⲛⲓⲣⲱⲙⲓ. Blessed art thou amongst women, and blessed the fruit of thy womb, O Mary, mother of God and pure virgin.

For there came to us through her the sun of righteousness; there was salvation on his wings, for he is the Creator. fo. 172 b.

ⲛⲁⲟⲩ ⲁϥϫⲓ ⲛⲓⲛⲏ ⲉⲧⲉⲛⲟⲩⲛ. He took those things which were ours, he gave to us those which were his; let us sing to him and glorify him, let us exalt him.[2]

[1] Tuki 121, Cairo ed. 233.

[2] This verse in S: "Let us sing to him and glorify him, as the Good One and Lover of man; have mercy on us according to thy great mercy."

Text A. fo. 173.

(II).

ⲧⲉⲥⲙⲁⲣⲱⲟⲩⲧ ϩⲟⲧⲉ ⲧϧⲉ. Blessed is she above the heavens, honoured above the earth, she is beyond all memory; who is able to speak of her glory?

There is none like thee, O Mary the Virgin; the angels glorify thee, the seraphim magnify thee.

For he who is above the cherubim came and took flesh in thee, that he might join us to him through his love. *He took*, &c.

(III).

fo. 173 b. ⲧⲉⲥⲙⲁⲣⲱⲟⲩⲧ ⲡⲟⲟ ⲙⲁⲣⲓⲁ. Blessed art thou, O Mary, blessed is thy fruit, O Virgin Mother of God, glory of virginity.

He who was before the ages took flesh in thee, the Ancient of Days came from thy womb.

fo. 174. He took our flesh, he gave his holy Spirit, he made us one with him through his love. *He took*, &c.

(IV).

ⲁ ⲟⲩⲙⲏⲓ ⲛⲥⲉⲓⲙⲓ ⲥⲓ ⲧⲁⲓⲟ. A multitude of women give praise; exalted art thou above all persons, thou art the praise of virgins, O Mary, Mother of God.

Spiritual city in whom was he that is Most High, who sitteth above upon the chariots of the cherubim.

fo. 174 b. The seraphim glorify him who was placed in thy arms, who gives food to all flesh through his kindness.

He bore with us God; thou didst give milk to him, for he is our God and the Saviour of every creature.

He is for ever and ever; we praise him, we glorify him, we exalt him. *He took*, &c.

(V).

fo. 175. ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁⲙ. The Virgin Mary, the Mother of God most wise, the blossom of sweet scent, the holy fountain of eternal life.

The fruit of thy womb came and saved the world without anger with us that he might bestow on us his peace.

Through his cross and holy resurrection he restored man again to Paradise. *He took*, &c. Text A. fo. 175 b.

(VI).

ⲑⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁⲙ. The Virgin Mary, the holy Mother of God, the faithful advocate of the race of men.

Intercede for us before Christ whom thou didst bear, that he vouchsafe to us the purging of our sins. *He took*, &c. fo. 176.

(VII).

ⲑⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁⲙ. The Virgin Mary cried aloud in the temple, "I am the beloved whom God has brought up."

For there is no knowledge other than the voice of the angel; he brought good tidings to us of joy coming to us from heaven. *He took*, &c.

CROWN.

ⲁⲡⲁⲙⲟⲩⲧ ⲉⲣⲟ ⲭⲉ ⲡⲓⲱ. I signified thee, O all-holy Virgin, that thou didst bear the Infinite and Incomprehensible at once. fo. 176 b.

Melodies indeed laud thee, O thou adorned with every honour, for thou wast the dwelling of the wisdom of God.

Thou wast the spiritual hook catching Christians, teaching them adoration of the life-giving Trinity. fo. 177.

Thou art the one bearing the pillar which Moses saw, that is the Son of God; he came and was in thy womb.

Thou wast the ark for him who made heaven and earth, thou didst bear him in thy womb for nine months.

Thou art she who was entrusted to overshadow the heaven and earth; thou wast to us an opening of the road which leads to heaven. fo. 177 b.

Thou art glorified above the sun, thou art the coming of the dawn, that is a true covering over him in joy and gladness.

Judgement was passed on Eve that she should bear fo. 178.

Text A. in sorrow; thou however didst hear, "Hail, thou full of grace."

Thou didst bear to us the king, the Lord of all creation; he came and saved us from our sins, as being good and loving men.

fo. 178 b. Wherefore we sing with Elisabeth thy cousin, "Blessed art thou amongst women, and blessed is the fruit of thy womb."

We offer also felicitations with Gabriel the angel: "Hail, thou full of grace, the Lord is with thee."[1] *We pray thee, be mindful,* &c.

PSALI FOR SATURDAY.[2]

PSALI "LORD JESUS"; TONE "BATOS".

fo. 179. ⲁϥϯ ⲙⲡⲟⲩⲛⲟϥ ⲛⲛⲉⲙϫⲱⲱⲥ. The remembrance of thy holy name has given joy to our souls, O Lord Jesus, good Saviour.

Everything praises thee, those in heaven and in earth, O Lord, &c.

fo. 179 b. For it is thou alone who art worthy of praise, O Lord, &c.

Just and worthy and entitled to praise and honour, O Lord, &c.

All the nations upon earth praise thy holy name, O Lord, &c.

Seven times a day do I praise thy holy name,[3] O Lord, &c.

Rightly do we praise thee, for we are thy people, O Lord, &c.

The beauty of thy holy name is in the mouths of thy saints, O Lord, &c.

fo. 180. From dawn to evening daily I will praise thy holy name, O Lord, &c.

[1] LQ add "Hail to thee, O Mother of God".

[2] Tuki 127, Cairo ed. 243.

[3] Ps. cxviii. 164.

In every breath will I honour and praise thy holy Text A.
name, O Lord, &c.

Every fetter of sin cast from our souls, O Lord, &c.

Every suggestion of the enemy expel from us, O Lord, &c.

My every breath praises thee according to the word fo. 180 b.
of the prophet, O Lord, &c.

Above every dominion thou art the King of Kings, O Lord, &c.

Praise to thee and thy Father and the Holy Spirit, O Lord, &c.

Thy name is sweet and blessed in the mouths of thy saints, O Lord, &c.

For my mouth shall praise thee and my tongue shall glorify thee, O Lord, &c.

Rightly do we praise thee, rightly do we glorify thee, O Lord, &c.

We labour for ever to praise and bless thee, O fo. 181.
Lord, &c.

Every hymn of praise we uplift to thee, O Lord, &c.

To thee be glory and honour with thanksgiving, O Lord, &c.

Holy Lord, and holy, holy is God in truth, O Lord, &c.

Every soul blesses thee, every knee bows to thee, O Lord, &c.

O name full of glory, O name full of praise, O fo. 181 b.
Lord, &c.

For ever and ever we praise and bless thee, O Lord, &c.

To thee is praise and glory and honour, O Lord, &c.

With praise we praise thee, with glory we glorify thee, O Lord, &c.

As we live we bless thee, as we have being we glorify fo. 182.
thee, O Lord, &c.

Perfect every praise that is put forth in thy holy name, O Lord, &c.

Make us to pray; we are sinners, O Lord, &c.

Text A. Give us thy true peace; purge away our sins, O Lord, &c.

Whenever we sing, let us say with sweetness, "O Lord Jesus Christ, be merciful to our souls."

ALTERNATIVE PSALI FOR SATURDAY.[1]

Text Q. fo. 142. ⲁⲙⲱⲛⲓ ⲧⲏⲣⲟⲩ ϩⲉⲛ ⲟⲩϭⲓⲙⲓⲛⲓ. Come all with earnest desire, let us sing to God the eternal, that is from generation to generation, let us laud him for ever.

Every city and every village and those who are upon earth, praise God in every language, for thine is the power and might.

fo. 142 b. For he sent forth his people and found our condition in his mercy; he took flesh in the virgin through the abundance of his mercy.

David the psalmist spoke, he said words of praise: "Place me in the holy mountain, Lord, bring me to the gates of Sion."

That is the Virgin, the holy and pure, Mary, Mother of God, the true Queen.

Duly with honour we greet her; as a spotless dwelling the Holy Spirit came upon her.

Behold through her fruit was salvation revealed to the race; God did reconcile it again through his goodness.

O root of David, for thou art the race which didst conceive for us the beloved, our Saviour Jesus Christ.

fo. 143. Jesus Christ, the only-begotten of the Father, we believe thee without doubt our true God.

For thou art the wise one, O Mary, Mother of God; thou hast become the new heaven upon earth, O mother of God.

Moreover by thy purity thou didst bear him according to prophecy, without seed, spotless, nor marriage, nor intercourse.

Mary, daughter of the holy ones, tabernacle of whom it was said, it is the Holy of Holies, with the ark and the vessel.

[1] Tuki 293.

The tables of the law, it is thy witness, O virgin; they pointed to the ladder which Jacob saw. Text Q.

Properly the orthodox call thee the Mother of God; stand by me, O virgin, in friendly way and potently.

Behold, the Lord has come forth from thy womb; he has become our guardian, O thou perfect one.

Again we praise thee: Hail, thou full of grace, the Lord is with thee, for thou hast found grace. fo. 143 b.

The mouths of writers and wise men speak of the glory of Mary; in praises do they exalt her with many honours.

Rightly we also rejoice on account of the beloved mother in a prophetic utterance, to cry aloud with king David.

"Arise, O Lord, before us, thou and the ark." O rod of wood, Mary the pure dove.

Surely art thou blessed, O spiritual table, who didst heal our infirmities and quicken our souls.

O Lord God most merciful, help us, O Lover of man, that we may say with Elisabeth, "Blessed art thou amongst women."

"Hail, thou full of grace, the Lord is with thee," with Gabriel, the messenger of good tidings, the angel of the world. fo. 144.

O Saviour of thy people, have pity on those who are sick, heal them; those who are wandering, recall; to those who sleep, O Lord, give rest.

O Lord Jesus Christ, be mindful of me, the least, for the sake of thy virgin mother, and enrol me with thy people. *Whenever*, &c.

(A) THE SATURDAY THEOTOKIA.[1] Text A.

TONE "BATOS".

(I).

ⲧⲁⲧⲱⲗⲉⲓ ⲛⲥⲉⲙⲛⲉ. The sinless, pure, and in every way holy one, who bare to us God, and he was placed in her arms. fo. 182 b.

[1] Tuki 130.

Text A. fo. 183. Let all creation rejoice with me; let it cry aloud and say: "Hail, thou full of grace, the Lord is with thee."

ⲭⲉⲣⲉ ⲟⲛ ⲉⲟⲙⲉⲣ ⲡⲣⲙⲟⲧ. Hail thou full of grace, hail thou who hast found grace, hail thou who didst conceive Christ, the Lord is with thee.

(II).

fo. 184 b. fo. 185. ⲧⲉⲡⲉⲣⲙⲁⲕⲁⲣⲓⲍⲉⲛ ⲛⲧⲉⲙⲉⲧ ⲡⲓϣϯ. We praise thy greatness, O pure virgin; we give greetings with Gabriel the angel.

For through thy fruit has power come to our race; God has again reconciled us through his goodness. *Hail thou,* &c.

(III).

fo. 186 b. ϩⲱⲥ ⲙⲁⲡϣⲉⲗⲉⲧ ⲛⲁⲧⲧⲁⲕⲟ. As a spotless dwelling did the Holy Spirit come upon thee, and the power of the Most High overshadowed thee, O Mary.

fo. 187. For thou didst conceive the true Word, the Son of the Father, who endures for ever; he came and saved us from our sins. *Hail,* &c.

(IV).

fo. 188. fo. 188 b. ⲛⲁⲟ ⲅⲁⲣ ⲛⲉ ⲡⲓⲥⲉⲛⲟⲥ. For thou art of the race and root of David; thou didst conceive for us after the flesh our Saviour Jesus Christ.

The only-begotten of the Father before all ages; he emptied himself and took the form of a servant in her for our salvation. *Hail,* &c.

(V).[1]

fo. 190. ⲁⲣⲉϣⲱⲡⲓ ⲡⲟⲧⲙⲁϩⲏ̄ⲧ ⲙⲫⲉ. Thou wast the second heaven upon earth, O Mother of God, for the sun of righteousness came to us from thee.

Thou didst conceive him according to prophecy, without spot or stain, as Creator and Word of the Father. *Hail,* &c.

[1] Cf. Joseph. Hymnogr. Mariale, i. 9.

(VI). Text A.

ⲧⲥⲕⲏⲛⲏ ⲟⲛ ⲉⲧⲟⲩⲙⲟⲩϯ. Tabernacle to whom referred fo. 192.
the "Holy of holies", wherein was the ark; it was covered with gold on every side.

Therein were the tables of the law and the vessel of gold that was full of manna.

It was a type of the Son of God; he came and was in Mary the spotless virgin, he took flesh from her.

She introduced him into the world, in a unity fo. 192 b.
indivisible; but he is the King of Glory, he came and saved us.

Paradise is full of joy that he the Lamb, the Word, the Son of the Father enduring for ever, came and cleansed us from our sins. *Hail,* &c.

(VII).

ⲁⲩⲙⲟⲩϯ ⲉⲣⲟ ⲭⲉ ⲟⲙⲁⲩ ⲙⲫϯ. It meant thee, that fo. 194.
thou art the mother of God, the true king: after thou didst conceive him thou didst remain still a virgin in a miraculous manner.

Emmanuel whom thou didst bear, wherefore he pre- fo. 194 b.
served thee; thou art unspotted, and thy virginity is holy. *Hail,* &c.

(VIII).[1]

ⲁⲣⲉ ⲧⲉⲛⲟⲱⲡϯ ⲉϯⲙⲟⲧⲕⲓ. Thou art like the ladder fo. 195 b.
which Jacob saw reaching up to heaven; the Lord was fo. 196.
seated at the top.

Hail to thee from us, O thou who didst hold the unconfined in thy virgin womb, and contain him on every side.

Be to us an advocate before God our Saviour, who fo. 196 b.
took flesh in thee for our salvation. *Hail,* &c.

(IX).

ⲉⲏⲡⲡⲉ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲁϥⲓ ⲉⲃⲟⲗ . . Behold, the Lord has

[1] Cf. Joseph. Hymnogr. Mariale, i. 6.

Text A. fo. 198. come by thee, O thou perfect one, to save the world which he made on account of his great mercy.

We sing to him and praise him, we exalt him as good and a Lover of man. Have mercy on us after thy great mercy. *Hail*, &c.

fo. 199 b. CROWN.

ⲭⲉⲣⲉ ⲑⲏ ⲉⲑⲙⲉⲩ ⲡⲛⲁⲟⲩ. Hail full of grace, virgin undefiled, chosen completeness of all the world.

fo. 200. Lamp inextinguishable, honour of virginity, indestructible temple, and rod of the faith.

Implore him whom thou didst bear, our good Saviour, that he take these troubles from us, that he give us his peace.

Hail thou full of grace, pure candlestick, who didst bear the lamp, the fire of Deity.

fo. 200 b. Hail saving hope of all the world, on thy account set free from the curse of Eve.

On thy account again the dwelling of the Holy Spirit, who came upon thee and sanctified thee.

Hail thou whom Gabriel saluted, "Hail, thou full of grace, the Lord is with thee."

fo. 201. For the good will of the Father was in thy childbearing, the advent of the son was in thy womb.

The Holy Spirit filled with all love thy soul and body, O Mary, mother of God.

fo. 201 b. Wherefore we rejoice with a spiritual joy and prophetic, we cry out with King David.

For he arose, the Lord, before thee, thou art the ark; it is thy holy place which is compared to thee, O Mary. *We pray*, &c.

CROWN (section ii).

ⲭⲉⲣⲉ ⲑⲏ ⲉⲑⲙⲉⲩ ⲡⲛⲁⲟⲩ. Hail thou full of grace, the spotless Virgin, the tabernacle not made by hands, the treasury of Deity.

fo. 202. Hail pure dove who didst bring good tidings to us of the peace of God, who didst come down to men.

Hail mother of him who became man in his calling us to him and the good will of his Father and the Holy Spirit. Text A.

Hail vessel of gold that was filled with manna, and rod of wood of fir-wood wherewith Moses struck the rock. fo. 202 b.

Hail thou full of grace, O spiritual table giving life to every creature that eats thereof.

Hail unspotted accomplishment of deity, which is for the nourishment of every creature who drinks thereof.

I have longed with great desire for the power of the tongue, that I may relate the honour of this virgin and her praise also. That is our joy, and hope, and confidence in the advent of our God and Lord Jesus Christ. fo. 203.

We exalt her in a worthy way with Elisabeth her cousin, "Blessed art thou amongst women, and blessed the fruit of thy womb." fo 203 b.

We give thee salutations with Gabriel the angel, "Hail, thou greatly favoured, the Lord is with thee." *We pray*, &c.

(B) PRIMARY PARAPHRASES OF THE SATURDAY THEOTOKIA.

[THE "GREEK" PARAPHRASES.][1]

Primary paraphrase to Section I.

ⲥⲙⲁⲍⲁⲥⲟⲩ ⲛⲉⲙ ⲏⲙⲉⲣⲁⲛ. Let us join in praise to-day concerning perfect healing, when we remember thy name and hymn thy righteousness. fo. 183 b.

Thou pure and holy one, exalted above all creation, thou maiden most true, for the Son of God loved thee.

The king of beauty, very merciful, came to us in fleshly form, from the fountain of mercy, by a wonderful mystery.

[1] Tuki 239. Very loose and prolix, full of Greek words so spelled as to be very difficult to identify: the Arabic version very corrupt. Rhymed first and third, second and fourth lines.

Text A. fo. 184. And therefore we sing in song and anthem, and we laud and hymn his appearing.

Behold the Son, the Word reclining in the bosom of his Father above, source of all; O pure one, thou didst take him placed in thy womb.

fo. 184 b. Let the world rejoice with thee and all that is therein, (saying): "Hail, thou full of grace, the Lord is with thee, O thou holy one."

ⲧⲉⲛϯⲱⲟⲩ ⲡⲉ ⲱ ⲑⲏ . . *We glorify thee,* O thou blessed, unto the utmost cloud, for thou didst find grace before our God, the Son of God.

Primary paraphrase to Section II.

fo. 185. fo. 185 b. ⲁϥϯ ⲟⲩⲱⲣⲡ ⲙⲡⲉϥⲙⲁⲧⲁϥ. God sent his only-begotten Word from the beginning that he might give salvation through him to the world below.

And when they were pleasing also he sent forth the Spirit as he willed, and he overshadowed his creatures.

On account of the Incarnation of his Son, O uncreated species, did all the prophets produce laudation to his name.

fo. 186. Thus let us proclaim in his exalted glory, and let us felicitate his mother the pure virgin.

Let us pronounce praises and anthems; we offer also salutations with Gabriel the archangel.

fo. 186 b. O thou who didst bear the Lover of man, placed in thy womb, that he might come by thy fruit and heal our race. *We glorify thee,* &c.

Primary paraphrase to Section III.

fo. 187. ⲣⲉⲙⲙ ⲁϥϯ ⲛⲑⲟ ϩⲱⲓ. It has exalted thee, O Mary, thy inexplicable child-bearing, O thou holy pearl, and maiden filled with divine inflatus.

For in the wisdom of the Lord thou wast loved and favoured, thou didst conceive without intercourse, thy virginity is protected.

fo. 187 b. Wherefore we rightly call thee the tree of uncorrupt

life, and we cry aloud and proclaim thee with untiring tongue. Text A.

As upon a spotless dwelling did the Holy Spirit come upon her, so that she became a mediator to the world beyond things on earth.

And the power of the Most High overshadowed thee, O Mary, propitiation of those on high. fo. 188.

For thou didst conceive the true Son of God, whose name is exalted, who saves us from afflictions; to him be glory for ever. *We glorify*, &c.

Primary paraphrase to Section IV.[1]

ic[2] ετιcωωιοcι. O Lord, who is like thee among the gods and great ones, thou who wast conceived: glory to thee on high and on earth even for ever. fo. 188 b. fo. 189.

Not by supplication or wonderful works hast thou manifested to us thy invocation and the revelation of thy power.

But in thy mercy thou didst quicken us when thou didst come to us like a man: where are the great rulers who will say together what is befitting to thee?

It is right to raise a hymn to thee, with thy Father who made the promise; O thou who in the Virgin's womb didst take the form of a servant. fo. 189 b.

Every one that is brought into the living world praises thee, for thou art the race and root of David.

For thou didst bear the King of all, our Lord and Saviour Jesus Christ in the flesh, the only-begotten, on account of our misery. *We glorify*, &c.

Primary paraphrase to Section V.

ic ϩнппе пϭ̄ ϕн . . Behold the Lord who fed our fathers in the desert; he delivered them from wolves, the tempters and ravishers. fo. 190 b.

He gave them all manna, he gave to drink at the

[1] Partly addressed to the Virgin, partly to Christ.

[2] кс L, кт QY.

Text A. fo. 191. rugged rock, and revealed beautiful signs to the elders and their little ones.

He chose a place for himself, O daughter of Adam the parent, that he might save those who called upon him, the Servant of the Father.

Thou art the second heaven filled with true light; in thee, O Mother of God, was the sun of righteousness.

fo. 191 b. Thou didst bear him according to prophecy, without stain or defect, and so in truth, without condemnation.

In the bosom of the Father was the glory; let us sing to him as God, and speak to him and his mother, as man fairly and rightly. *We glorify*, &c.

Primary paraphrase to Section VI.

fo. 193. ⲥⲟⲙⲥ ⲟⲩⲟⲩ ⲙⲁⲓⲁ ⲧⲉⲑⲏⲡⲟⲩ. Behold and consider this hidden mystery, and ye will find it the Virgin Mother of Christ and our Lord God.

By the word of the Most High to his servant Moses, "(Make) a tabernacle and ark and cover it with gold;

fo. 193 b. "Make a vessel for the manna, the earthly type, and pots and basins within the earthly tabernacle."

All these were typical of Mary, the holy undefiled human dwelling, the manna is Christ.

The King of Glory, begotten from the inaccessible

fo. 194. height, came into the world, and he is in the heights with the Father, without separation.

Paradise rejoices that he came and sojourned with us, we who are poor and contemptible, and he had pity and saved us. *We glorify*, &c.

Primary paraphrase to Section VII.

fo. 194 b. ⲁⲣⲓϫⲁⲧⲉ ⲛⲉⲙⲙⲓ ⲙⲫⲟⲟⲩ. Begin with me to-day thanksgiving to God, offer praise worthily to the glorious queen;

fo. 195. And say, that the Lord hath pleasure in her, the refuge: let us say, what is thy name, thou that art exalted among the saints.

Thou heaven and throne upon earth: because he who Text A.
is unconfined didst thou contain, thou good fountain, without qualification thou didst receive him.

O Cherubim I call upon you, because him who hath no form she has gathered in, with diligence we praise her who is above nature.

Thou art called a holy mother, the true and pure king fo. 195 b.
has chosen thee of just heart and mind in a wonderful manner.

To Emmanuel whom thou didst bear, because he reserved thee, do we sing; him do we exalt every day both morning and evening. *We glorify*, &c.

Primary paraphrase to Section VIII.

ⲕⲁⲗⲱⲥ ⲓⲇⲉⲡⲥⲉ ⲓⲁⲕⲱⲃ. Well did our father Jacob fo. 196 b.
see the spiritual ladder reaching to heaven, and the holy Lord seated above it.

All blessed upon earth, in thy virgin womb thou didst embrace the unconfined, and thy breast is all pure.

For as a throne he took thy inner parts and thy womb; fo. 197.
O thou protected of heaven, worship is due to thee.

Let us all say, O ladder, blessed was the ascent; thou art like the ladder which Jacob saw.

Hail to thee from us, for thou art the pure treasure; fo. 197 b.
thou didst conceive him who was signified in the Holy of Holies.

Be to us an intercessor that we may be without grief; that he may count us his people in his kingdom in heaven. *We glorify*, &c.

Primary paraphrase to Section IX.

ⲓⲥ ⲁⲛⲁⲧⲟⲗⲏ ⲕⲉ ⲁⲩⲥⲓⲥ. Behold from the east to the fo. 198.
west, the north and the south do they offer thee praise fo. 198 b.
with awakened understanding.

O thou who wert filled with the fullness of the Holy Trinity, and wast the "habitations" in David the psalmist.

Text A. The Father chose, the Spirit overshadowed, the Son unseen taking flesh desired thee.

fo. 199. Behold the Lord came by thee, O thou perfect one, complete and adorned with glory and honour and grace.

He has given salvation to the world which he made in his good will; safety from temptation, through his great mercy.

fo. 199 b. We sing to him a new song and exalt him and laud him constantly, through the Lady who conceived him. *We glorify*, &c.

Text Q.

(C) SECONDARY PARAPHRASES (THE "REPEATER") OF THE SATURDAY THEOTOKIA.[1]

Secondary paraphrase to Section I.

fo. 7 b. ⲁⲓⲙⲁϩⲱⲥ ⲛⲁⲕ ⲛ̄ⲑ̄ⲥ̄. I praise thee, O Lord of mercy, I consider thy might; consider me according to thy mercy, purge from me all folly. Purge from me all folly, illuminate my heart, make me speak the glory of this maiden, pure and undefiled.

Pure, &c.—the true queen that is greatly honoured, the Virgin mother of God.

The Virgin, &c.—who conceived God for us, he was placed on her arms, according to his dispensation.

According, &c.—with his great wisdom, Mary carried him, nor did he despise his throne.

fo. 8. Nor, &c.—The angels declared when he was placed in the womb of the Virgin, that that was a wonderful thing.

That, &c.—With wonderful mystery that God sent his son because of his goodness.

Because, &c.—He took flesh in the Virgin, wherefore all creation together praises him.

[1] Last line of each verse serves as first of next. Generally rhymes in pairs.

ⲧⲉⲡϩⲱⲟⲩ ⲛⲉ ⲱ ⲑⲏ . . *We glorify thee,* O thou faithful one, who didst carry the Word of the Father, (saying), "Hail, thou full of grace, the Lord is with thee." Text Q.

Secondary paraphrase to Section II.

ϧⲱⲣⲡ ⲛⲁⲓ ⲙⲡⲉϥⲛⲓϣϯ. He sent us his great mercy, the Lord God of might, nor did he despise me because there is in me a multitude of sins. fo. 10 b.

Because, &c.—For I have no good work, I come before thee with tears; there is no confidence in me.

There is, &c.—except in the great intercession of our Lady Mary the holy and pure.

The holy, &c.—The angel Gabriel was sent to her and saluted her.

He saluted, &c.—with joy in this world, as he said, "Hail, thou full of grace." fo. 11.

Hail, &c.—Hail, thou who didst believe; thou hast found favour, for thou shalt bear the Word.

For thou, &c.—the Son of the Creator, he that is thy fruit; wherefore we are free.

Wherefore, &c.—through the former coming, he is God from the first; thou didst bear him in bodily form.

Thou didst, &c.—he who was on earth without vice, he has sent to us also his angels, according to his goodness. *We glorify thee,* &c.

Secondary paraphrase to Section III.

ⲧⲉ ⲧⲁⲣ ⲛⲟⲟⲩ ⲟⲩⲣⲉϥϣⲉⲛϩⲏⲧ. For thou art long-suffering, O Lord God the Merciful; I am a man of evil heart, a great sinner. fo. 13.

A great sinner, filled with condemnation; but I have sorrow before thee, O give me penitence.

Give, &c.—and wash away our sins through thy holy prayer, O thou the unwedded bride.

The unwedded bride whom the Paraclete Spirit came upon and preserved as a dwelling for the Bridegroom. fo. 13 b.

A dwelling, &c.—that is the Word, the true God, the Creator without time limit.

Text Q. The Creator, &c.—he came and was in a body that he might save his people, for he is our king.

For he, &c.—The latter things of his kingdom he has established, and has confirmed authority upon the house of Jacob for ever. *We glorify thee,* &c.

Secondary paraphrase to Section IV.

fo. 15 b. ⲇⲉⲥⲡⲟⲧⲁ ⲡⲓⲣⲉϥⲣⲣⲉⲙⲓ. O Master and Ruler, thou who art incomprehensible to the infirmity of humanity, for thou art the Creator.

For, &c.—and do thou hear me; I pray thee hear me, attend and help.

Attend, &c.—Drive from me my sins for the sake of that sinless lamb, Mary the mother of God.

Mary, &c.—the root and race of David the psalmist, the pure dwelling-place.

fo. 16. The pure, &c.—That he may save his servant Adam and those that are his servants, according to his saving mercy.

According, &c.—from evil servitude to him who was lord over them, through the serpent's counsel.

Through, &c.—The first man Adam clothed himself: through Mary he was restored to what he was before. *We glorify thee,* &c.

Secondary paraphrase to Section V.

fo. 18. ⲉⲟⲩⲉ ⲛⲉⲕⲣⲁⲛ ⲛ̄ⲟ̄ⲥ̄ ⲙⲡⲓⲣⲁⲱⲛⲧ. Through thy name, O Lord, do not be severe for ever upon thy creation, but according to thy mercy look down with the eyes of compassion.

fo. 18 b. With, &c.—look upon us, O merciful; enlighten my heart, consider it in thy wisdom.

Consider, &c.—that it may declare the honour and praise of the good Lord (and) Mary the true Spouse.

Mary, &c.—the true mother of God, who is the sun of righteousness who came to us through thee.

Who came, &c.—He who was the beginning, the maker of all creation, that is Jesus Christ.

That is, &c.—the true Sun of righteousness, who increased the faithful through the womb of the Virgin. Text Q. fo. 19.

Through, &c.—He was born without pain, he saved [us] his people from the hand of our enemies. *We glorify*, &c.

Secondary paraphrase to Section VI.

ⲭⲉⲱⲩ ⲛⲁⲉ ⲛⲁⲡⲁⲣⲁⲡⲧⲱⲙⲁ. Great is the transgression and sin of my body, few are thy purifications; O my God, do not hide thyself. fo. 20 b. fo. 21.

O my God, &c.—but turn thou to me according to thy good will on account of thy saints.

On account, &c.—Mary is thy resting place: that which was commanded to Moses thy servant he made as a type.

He made, &c.—According to thy commands that he should make an ark of shittim wood.

Of, &c.—and also a vessel of gold and candlestick and reed and censer and vessels. fo. 21 b.

And, &c.—They were placed in the ark. All these were a type of the Mother of God.

Of the, &c.—For the Lord loved his people; he came and saved them. *We glorify*, &c.

Secondary paraphrase to Section VII.

ⲛⲁⲉⲟⲥ ⲙⲙⲉⲛ ⲛⲧⲉ ⲫⲁⲙⲡⲟϧⲓ. Every element of sin and evil deeds are gathered in me; O sinless Saviour, have pity on me. fo. 23.

O (sinless) Saviour, &c.—do not destroy me in my sins, but be merciful to me and give me repentance.

Give, &c.—and purge my sins through the holy prayer of the miraculous spouse.

Of the, &c.—She is the treasure of good things, for she bare to us God who is Emmanuel our King.

Who is, &c.—Jesus Christ the Creator; the Queen conceived him; her virginity is preserved.

Her virginity, &c.—For she bare without intercourse; they uplift doxologies, for she became a throne.

Text Q. For she, &c.—God the Creator, to him is glory and praise henceforth and for ever. *We glorify*, &c.

Secondary paraphrase to Section VIII.

fo. 25 b. ⲑⲉⲟⲥ ⲙⲡⲉⲣϫⲉⲧ ⲡⲥⲱⲕ. O God, do not hide thyself, do not cast me away: for I call upon thee, hear my voice quickly.

Hear, &c.—Whose will it is to save all who are wandering, according to the multitude of thy mercy.

fo. 26. According, &c.—Thou didst reveal the power of Jesus Christ who came and took flesh in the virgin.

And took, &c.—Jacob the righteous gave to us a great type according to what he said.

According, &c.—I saw a true ladder, God was seated above it, of the holy and pure (one).

Of the, &c.—Thou art the true ladder of which Jacob bore witness that went up to the Lord of Glory.

That went, &c.—And the King of Kings, the great Shepherd, who has gathered all the faithful.

fo. 26 b. Who, &c.—He reconciled them with the angels, he chose them an heritage into his kingdom for ever. *We glorify*, &c.

Secondary paraphrase to Section IX.

ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲡⲉ ⲡⲉⲛϩⲟⲏⲑⲟⲥ. Jesus Christ is our help, have mercy on my lowliness; by reason of thy goodness do not regard my sins.

Do not, &c.—nor the sin of my youth, but remove them for the sake of Mary to whom thou didst come and in whom thou wast.

To whom, &c.—For thou didst take heed, thou didst prepare and make ready for the salvation of the world.

For the, &c.—And on account of the first man thou didst come and take flesh from the bride Mary.

From, &c.—According to thy announcement thou didst save thy heritage, we who are of the faithful.

We who, &c.—we sing to thee and say, "Thine is the glory and honour henceforth for ever."

(D) TERTIARY PARAPHRASES ("THE BOHAIRIC") OF THE SATURDAY THEOTOKIA.[1]

Text Q.

Tertiary paraphrase to Section I.

ⲓⲥϫⲉⲛ ϣⲟⲣⲡ ϣⲁⲣⲟⲩϣⲓ. From the first even to the end we praise the Holy Trinity, that is the Father and Son and Holy Spirit. fo. 8. fo. 8 b.

Again we praise thee, thou holy undefiled one, Mary the true Queen, the second tabernacle.

All the world rejoices with thee, and all that is therein together, (saying), "Hail, thou full of grace, the Lord is with thee."

ⲧⲉⲡϯⲱⲟⲩ ⲡⲉ ⲱ ⲟⲛ . . . *We glorify thee*, thou faithful one, who didst carry the Word of the Father, (saying), "Hail, thou full of grace, the Lord is with thee."

Tertiary paraphrase to Section II.

ⲱⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲙ ⲧⲁⲓⲟ ⲛⲓⲃⲉⲛ. All glory and honour is befitting to the pure one; she was a virgin always, Mary the Mother of God. fo. 11.

Let us felicitate her with Gabriel the angel, "Hail to thee, O Queen, the Lord is with thee, O pure one." fo. 11 b.

For from thy fruit is salvation to our race; God has reconciled us again through his love. *We glorify thee*, &c.

Tertiary paraphrase to Section III.

ⲁⲗⲏⲑⲟⲥ ⲉⲧⲉ ⲟⲛ ϩⲧⲕⲉⲛⲟⲥ. True art thou and worthy, O all-holy spouse, to be a tower for the One of the Trinity: fo. 13 b.

As a spotless dwelling for the Holy Spirit who came on thee, and the power of the Most High overshadowed thee, O Mary. fo. 14.

For thou didst conceive the true Word, the Son of the

[1] Four lines rhyming alternately.

Text Q. Father, Jesus Christ the only-begotten, who became to us a place of refuge. *We glorify*, &c.

Tertiary paraphrase to Section IV.

fo. 16. ⲛⲑⲟ ⲅⲁⲣ ⲡⲉ ⲡⲓⲥⲉⲛⲟⲥ. Thou art the race and root of David, O holy and pure, Mary mother of the beloved.

fo. 16 b. The only-begotten of the Father thou didst conceive in bodily form by the good will of the Father and the Paraclete Spirit.

Jesus Christ the Son of God made a sacrifice for us, took the form of a servant in thee that he might reconcile us. *We glorify*, &c.

Tertiary paraphrase to Section V.

fo. 19. ⲡⲓⲫⲏⲟⲩⲓ ⲥⲉϩⲱⲥ ⲉⲣⲟⲕ. The heavens praise thee, O thou full of praise, thou holy and unspotted, truly sacred Mary.

Thou art the second heaven upon earth in very truth; he came to us through her, he who is the sun of righteousness.

Thou didst bear him according to prophecy, without seed spotless, neither marriage nor intercourse, as creator and king. *We glorify thee*, &c.

Tertiary paraphrase to Section VI.

fo. 21 b. ⲏⲗⲓⲁⲃ ⲛⲉⲙ ⲍⲟⲣⲃⲁⲃⲏⲗ. Eliab and Zorbebel did the work in the tabernacle with gladness and rejoicing and great honour.

He placed the tables of stone therein, and the vessel and candlestick, and censer full of incense, and the rod.

It was a type of the Son of God who was in Mary, and came and saved us with his liberated. *We glorify thee*, &c.

Tertiary paraphrase to Section VII.

fo. 24. ⲥⲉⲙⲟⲧϥ ⲉⲣⲟ ⲉⲃⲟⲗ ⲙⲫϯ. Thou art called mother of God, our true queen, after she bare him in miraculous way and awful; we sing and exalt him.

Thy virginity is pure, O reasonable temple, in the midst of the universe, in a miraculous way. Text Q.

Emmanuel it is thou didst bear; wherefore he exalted thee, and so we sing to him with glory and honour. *We glorify*, &c.

Tertiary paraphrase to Section VIII.

ⲙⲁⲣⲓⲁ ⲑⲙⲟⲩⲧⲓ ⲙⲙⲏⲓ. Mary the true ladder which Jacob saw, exalted in truth to the heavens, the Lord was at the top of it. fo. 26 b.

Hail thou from us, Mother of the limitless, who took flesh with us, and purchased us to himself as a people.

Be to us an advocate before God our Saviour . . . the only-begotten . . . who came on account of . . .[1] *We glorify thee*, &c.

Tertiary paraphrase to Section IX.

ϩⲙⲡⲉ ⲓⲥ ⲡⲟⲩ ⲫⲏ. Behold the Lord God came in thy womb; he was in thy guarding, O thou who wast loved perfectly. fo. 29.

He saved the world by his mercy and his loving-kindnesses, and his great goodness, and his compassion.

We sing to him and praise him, we exalt him, we fall down before him, and also we magnify him.[2]

[1] Text here defective.

[2] Probably *We glorify thee*, &c., should follow.

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